# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

### TO DISAPPOINTMENT.

Hail! disappointment, hail!
'T is vain to bid thee go,
I 'll drink the cup thou offerest me,
Fraught as it is with wo,
Dark spirit hovering o'er our race,
For oft thy chilling hand I trace.

Yet thou wert sent on earth,
Our wayward heart to wean,
To teach us that the fairest things
Fade ere they half are seen:
And when we think to grasp them, there
They vanish into empty air.

Then come, dark spirit, come,
With wild destruction's touch,
And sweep from this enfeebled hand
That which I prized too much:
For thou to erring man wert given,
To lead his heart from earth to heaven. M.

## BIOGRAPHY.

### MEMOIR OF BISHOP KEN.

Concluded from page 385.

Having given large extracts from the sermon before King Charles, alluded to in the portion of this memoir inserted in our last,—upon the character of Daniel,—the notice proceeds as follows. A single sermon, or even several *occasional* sermons, afford very insufficient data from which to estimate the general character and tone of an individual's preaching.

We would wish indeed that the sermons had been more decidedly evangelical, and that the holy conduct of the beloved Daniel had been more distinctly traced up to its great author, the Divine Spirit. Here, however, Bishop Ken seems to have failed;—though eminently holy, faithful and devoted, we should judge from the few specimens which have come down to our times, that his preaching was deficient in clear statements of the doctrine of salvation by the cross.

Not long after the principles of Bishop Ken were brought to the test. James II. published in April, 1687, a declaration for liberty of conscience, in which by his own authority he annulled all the existing laws against Roman Catholics, Dissenters, Quakers, &c. Not content with this, he issued a second declaration in the following year, in which the same positions were advanced, and it was further stated that the King had in consequence been forced to make many changes both of civil and military officers throughout his dominions, 'not thinking any ought to be employed in his service who would not contribute in establishing the peace and greatness of their country;'—this declaration was not only published in the usual manner, but an order in council was issued enjoining the Archbishops and Bishops to cause it to be sent and distributed through their several dioceses, and to be read at the usual time of divine service in all churches and chapels on certain days. When this order was issued the Archbishops and Bishops who were in London assembled together at Lambeth Palace, and united in presenting a petition to his majesty, entreating him not to insist on their distributing and reading this declaration, on the ground of its being founded on a dispensing power which had been repeatedly declared illegal in parliament; and its being a matter of so great moment and consequence, that the petitioners could not in prudence, honor, or conscience, so far make themselves parties to it, as the distribution of it all over the nation, and the solemn publication of it once and again even in God's house, and the time of his divine service, must amount to, in common and reasonable construction! This petition was signed by Sancroft, Archbishop of Canterbury, and by Lloyd, Ken, Turner, Lake, White, and Trelawney, the respective Bishops of St. Asaph, Bath and Wells, Ely, Chichester, Peterborough, and Bristol; and was presented to the King at Whitehall the same day, (May 18.) On receiving it the King appeared surprised, and answered in a very angry tone, "I have heard of this before, but did not believe it; I did not expect this from the Church of England, especially from some of you. If I change my mind you shall hear from me; if not I expect my command shall be obeyed." In this reply his majesty is supposed especially to have referred to Bishop Ken, who owed every thing to his brother, and toward whom James had himself made some advances. The Bishops mildly replied to their sovereign, "We resign ourselves to the will of God," and then retired.

This firmness of the Bishops exceedingly embarrassed James and his counsellors. It was at last determined to proceed with a high hand, and the petitioners were consequently summoned before the privy council on the 8th of June; and after having been called upon to own their petition, and refusing, on their privilege of peerage, to enter into recognizances to appear in the court of King's Bench, and answer for their high misdemeanor, they were immediately committed to the Tower, "for contriving, making, and publishing a seditious libel against his majesty and his government." As it was apprehended that their arrest might occasion a tumult if they were sent to prison publicly through the city, they were conveyed to the Tower by water in the most private manner. But people hearing of it flocked to the river side, and on their knees desired the Bishops' blessing, and loudly applauded their constancy; and on arriving at the Tower, the soldiers of the garrison are said to have fallen on their knees and asked their blessing.

The Bishops were brought before the King's Bench on the 15th of June, but their trial was postponed to the 29th, when the court was crowded to excess. It was pleaded that the petition presented by the Bishops was a real seditious libel, tending to diminish the King's prerogative, and excite sedition among the people. It was maintained in reply, that the King having no power to dispense with penal laws, the petition humbly presented to remonstrate to him that he had no such power, ought not to be esteemed a libel; that the Bishops ought not to be accused of having *published* a petition which they had respectfully presented to the King in private and alone; that the occasion of presenting it was not sought by them, but pressed upon them; and that it could not be called a libel, because the intent was innocent, and they kept within the bounds set by act of parliament.

The judges were Wright and Holloway, who were regarded as subservient to the King; Powell, a man of integrity, and Allybone, a Papist. Wright, the Chief Justice, held, "That the petition was a libel,"—Holloway said, "That if the jury were satisfied that the petition was presented with no ill intention, but only to show the reasons of the petitioner's disobedience to the King's command, he would not think it to be a libel." Powell maintained "That the petition could not be a libel, because it was founded upon the King's incapacity to dispense with laws, which was very true." Allybone asserted, "That the crime of the Bishops was next door to treason." It is important to observe these different opinions at the present moment, as they afford very striking exemplifications of the effect which Popish principles produce on the minds of men of liberal professions, and clearly demonstrate the intimate connexion between Protestant ascendancy, and civil and religious liberty. The trial lasted about ten hours, and Burnet states "that the jury were soon agreed upon their verdict, to acquit the Bishops, though they thought it the more solemn and the safer way to continue shut up till the morning." When their verdict was announced, it was received with the most unprecedented acclamations. The tidings ran through the city, and when the news reached the camp on Hounslow Heath, where the King was dining with the commander, Lord Feversham, the army shouted so loud that it startled the King and his whole company. Lord Feversham being sent out to know what was the matter, immediately returned and told the King, "It was nothing but the shouts of the soldiers upon the news of the Bishops being acquitted." "Do you call that nothing?" said the King, "but so much the worse for them." Notwithstanding, however, the King's displeasure, bonfires were lighted, and the city illuminated at night. His majesty's indignation was subsequently shown by dismissing Sir Richard Holloway and Sir John Powell from their situations, and by determining to bring the Bishops before the ecclesiastical commission, to answer for their contempt. The proceedings, however, of the commission were delayed by a letter from Sprat, Bishop of Rochester, who said, "That since their lordships were resolved to proceed against those who had not complied with the King's command in reading his declaration, it was impossible for him to serve his majesty any longer in that commission. Though I, myself," adds he, "did submit in that particular, yet will I never be instrumental in punishing those of my brethren who did not; for, as I call God to witness, that what I did was merely upon a principle of conscience, so I am fully satisfied that their forbearance was upon the same principle." This letter so disconcerted the commission, that the proceedings were postponed to December, and were, of course, terminated by the revolution which banished James from the throne.

During that eventful period, Bishop Ken appears to have been principally engaged in discharging his clerical and episcopal duties, and not to have taken any very active part in the important changes which ensued. When William and Mary ascended the throne, his lordship, with many others, declined taking the oath of being "faithful and bearing true allegiance to their majesties, King William and Queen Mary," which appeared to him inconsistent with his prior engagements to King James. In these views Bishop Ken was countenanced by Archbishop Sancroft, and four of the other bishops, who had been tried together with them for petitioning against the royal declaration; and who, in consequence of declining to take these oaths are called *nonjurors*. They conceived that while the misdeeds of James justified a resistance to his authority, yet that a regency ought to be appointed, who should govern either in the name of his infant son, (usually called the pretender,) or in that of his daughter, who, in case of the pretender's death, was unquestionably King James' legitimate successor. The parliament, however, were of a different opinion, and in consequence, on the appointed day in 1691, Archbishop Sancroft, Bishop Ken, and six other bishops, with several of the dignified and beneficed clergy, retired from situations of power, wealth, and competence, to struggle in their advancing years with poverty, contempt, and numerous privations.

Bishop Ken retired from his palace at Wells, to Long Leate, the residence of Lord Weymouth. The Bishop had made no provision for so unexpected a contingency. His whole fortune consisted in his preferments, and his surplus income had been so entirely expended in works of charity and mercy, that when all his furniture, equipage, &c., was disposed of, he was found to be possessed of no more than seven hundred pounds, and his library. This seven hundred pounds he deposited in the hands of his noble host, Lord Weymouth, who kindly allowed him an annuity of eighty pounds a year, and on this scanty pittance this great and good man retired, without murmuring or complaining, to end his days. Under all circumstances, the deprivation of the non-juring clergy may be justified as necessary to the security of the existing government, but it was at once disgraceful and impolitic to make no provision for their support; many of them had deserved well of their country, and by their manly firmness had prepared the way for the abdication of James, and the establishment of the Protestant succession. The sufferings which the deprived non-jurors underwent, excited a feeling of compassion for them, which in many instances at least extended to the members of the banished family, and were thus favorable to the *Jacobite* cause.

Few circumstances of material interest or importance occurred to Bishop Ken, from his retirement to Long Leate, in the year 1691, to his death, in March, 1711. Though he had bowed in submission to the authority which deprived him of his temporal possessions as Bishop of Bath and Wells, he still considered himself as invested with the spiritual authority, and regarded his successor, Bishop Kidder, as a supplanter and intruder; prior to his leaving Wells, he publicly declared in his cathedral, and subsequently in the market square, that he esteemed himself the canonical Bishop of the Diocese, and would be ready on all occasions to perform his pastoral duties. On this and other accounts his lordship was regarded with suspicion, and some apprehensions having been entertained in 1694, of a conspiracy on the part of the non-jurors against William III., he was summoned from his retirement, and examined before the privy council, with reference to a printed paper, subscribed by the deprived bishops, and soliciting the alms of charitable people. This was probably his last appearance in public, and there is little doubt that the frankness of his answers convinced the government, that whatever danger might arise from others, there was nothing to be feared from the deprived Bishop of Bath and Wells.

The following account of his examination will be read with interest, and may apply to similar cases among ourselves.

"After the favorable hearing which this day the Lords of the most honorable privy council gave me, Mr. Bridgman came out to me to tell me that their lordships expected a copy of my answers, which, as far as I can recollect, I here humbly offer to their lordships.

"The printed paper subscribed by the deprived bishops, to beg the alms of charitable people being showed me, I was asked,

"Did you subscribe this paper?

"A. My lords, I thank God I did, and it had a very happy effect; for the will of my blessed Redeemer was fulfilled by it; and what we were not able to do ourselves was done by others; the hungry were fed, and the naked were clothed; and to feed the hungry, to clothe the naked, and to visit those who are sick or in prison, is that plea which all your lordships, as well as I, as far as you have had opportunities, must make for yourselves at the great day. And that which you must all plead at God's tribunal for your eternal absolution, shall not, I hope, be made my condemnation here.

"It was then said to this purpose; no one here condemns charity, but the way you have taken to procure it: your paper is illegal.

"A. My lords, I can plead to the evangelical part: I am no lawyer, but shall want lawyers to plead that; and I have been very well assured that it is legal. My lords, I will sincerely give your lordships an account of the part I had in it. The first person who proposed it to me was Mr. Kettlewell, that holy man who is now with God; and after some time it was brought to this form, and I subscribed it, and then went into the country to my retirement, in an obscure village, where I live above the suspicion of giving any the least umbrage to the government.

"My lords, I was not active in making collections in the country, where there are but few such objects of charity; but good people of their own accord sent me toward four score pounds, of which about one half is still in my hands.

"I beg your lordships to observe this clause in our paper,—As far as in law we may: and to receive such charity is, I presume, which in law I may; and to distribute it, is a thing also, which in law I may.

"It was objected to this purpose: this money has been abused and given to very ill and immoral men; and particularly to one who goes in a gown one day, and in a blue silk waistcoat another.

"A. My lords, to give to an ill man may be a mistake, and no crime, unless what was given was given him to an ill purpose; nay, to give to an ill man, and knowingly, is our duty, if that ill man wants necessaries of life; for as long as God's patience and forbearance indulges that ill man life to lead him to repentance, we ought to support that life God indulges him, hoping for the happy effect of it.

"My lords, in King James' time there were about a thousand or more imprisoned in my diocese, who were engaged in the rebellion of the Duke of Monmouth; and many of them were such which I had reason to believe to be ill men, and void of all religion; and yet for all that, I thought it my duty to relieve them. 'Tis well known to the diocese, that I visited them night and day, and I thank God I supplied them with necessaries myself as far as I could, and encouraged others to do the same; and yet King James never found the least fault with me. And if I am now charged with misapplying what was given, I beg of your lordships, that St. Paul's apostolical rule may be observed, 'Against an elder receive not an accusation, but before two or three witnesses;' for I am sure none can testify that against me. What I gave I gave in the country; and I gave to none but those who did both want and deserve it: the last that I gave was to two poor widows of deprived clergymen, one whereof was left with six, and the other with seven small children.

"It was said to this purpose: You are not charged yourself with giving to ill men, though it has been done by others: but the paper comes out with a pretence of authority, and it is illegal, and in the nature of a brief; and if such practices are permitted, private men may supersede all the briefs granted by the King.

"A. My lords, I beg your pardon, if I cannot give a full answer to this; I am no lawyer, and am not prepared to argue it in law.

"It was further objected to this purpose: By sending forth this paper you have usurped ecclesiastical jurisdiction.

"A. My lords, I never heard that begging was a part of ecclesiastical jurisdiction; and in this paper we are only beggars, which privilege I hope may be allowed to us.

"I make no doubt but your lordships may have had strange misinformations concerning this paper; but having sincerely told you what part I had in it, I humbly submit myself to your lordships' justice.

"I presume your lordships will come to no immediate resolution concerning me; and having voluntarily surrendered myself, and the warrant having never been served on me till I had twice attended here, this being the third time, and my health being infirm, I beg this favor of your lordships, that I may return to my sister's house, where I have hitherto lodged, which is a place the messenger knows well; and that I may be no otherwise confined, till I have received your lordships' final resolution.

"This favor your lordships were pleased very readily to grant me; for which I return my humble acknowledgments, beseeching God to be gracious to your lordships."

On the death of James II., in 1701, his son being publicly recognised by the king of France, as king of England, the oath of abjuring the pretender was enjoined to be taken by all faithful subjects of King William, and Bishop Ken was therefore under serious apprehensions that he should be obliged to retire abroad, as he could not conscientiously take the oath. The death, however, of William, which took place in the following year, terminated this difficulty, and on the accession of Queen Anne, an offer was made that the Bishop should be restored to his See by the removal of Bishop Kidder to another diocese, an offer which Bishop Ken declined, in consequence of his increasing years and infirmities. In 1703, a dreadful storm took place, when Bishop Ken being at his nephew's house, in Salisbury, the stack of chimnies fell at his bed's head, leaving him uninjured; while, during the very same storm, a stack of chimnies at the Palace in Wells fell upon Bishop Kidder, and occasioned his death.

On the death of Bishop Kidder, Ken resigned the bishopric, which was, at his request, accepted by Dr. Hooper, Bishop of St. Asaph, and a pension of £200 per annum, was settled by Queen Anne on the retired Bishop; who was in consequence enabled to pass his latter years in comfort, and distribute that bounty to his poorer neighbors, from which he had been for some time debarred.

In these acts of piety and charity the declining days of this great and good man were passed. At length the hour approached which he had long anticipated, and for which he had daily prepared. He was residing at Lewson House, near Sherbourne, when he was attacked with his last illness, and hastening back while yet able, to Long Leate, was, after a few days' severe suffering, removed to a better world, March the 19th, 1711, in the seventy-third year of his age. His remains were, agreeably to his desire, interred at the end of the chancel, in Frome church-yard, where a plain stone without any inscription, and merely surrounded by a slight iron palisade, is the only surviving memorial of one, whose morning and evening hymns are more extensively sung than almost any other human composition.—(*London*) *Christian Guardian*.

## LITURGICAL.

From the Protestant Episcopalian.

### THE APOSTLES' CREED.

If our minds were unaffected by the depravity which has deteriorated human nature—if we were not swayed by it in the shape of prejudice—if the understanding were beyond the reach and influence of passion, the doctrines of our holy religion might be preserved and kept pure, asserted and taught, with comparatively little attention to the language in which they were conveyed. But so ungovernable are the perversions which spring from the human mind, that it is highly expedient to have a "form of words" entirely "sound" for their inculcation, and to preserve it free from debasement.

Among the various compendiums of religious doctrine, none can boast so high antiquity and so extensive an authority as the Apostles' Creed. As far as the Saviour's name has spread, and from the first triumphs of the cross until now, this "form of words" has been adopted by Christians as a genuine summary of the faith. It is regarded as second in authority to the inspired volume alone.

It is not our intention to examine now the contents of this creed, but only to offer some remarks. 1. On its name—2. On its authenticity and history—and 3. On its uses. Though our illustrations have little novelty, they may be interesting to some readers.

*Its Name.*

1. The name *creed* is comparatively modern, and is derived from the first word in the Latin. From the use of that language for several centuries, in every department of learning, and more especially in theology, it became a custom to give as a name one or more of the Latin words with which any writing commenced. The custom is still retained in the titles of legal instruments. In the prayer-book, the psalms, anthems, and some other parts have similar appellations. And in the form of words in question the Latin title *credo* is a little varied to make of it the English word creed.

But in the early authors it has a different appellation, "the symbol." This term is of some interest, inasmuch as it leads to a view of the origin of the creed. Learned men assign various reasons why the name "symbol" was given to it. Of these we shall lay before the reader two, as being nearly alike in significancy, and both interesting and highly probable.

The first opinion in regard to the name symbol, is derived from the circumstance of that being also the appellation of the watchword or battle-cry of soldiers. In armies, it is customary to have some loyal or patriotic sentence with which the combatants cheer each other, and by which friends are mutually known; and this was anciently called the symbol. So, it is supposed the soldiers of Christ, adopting the apostolic form, repeated it with each other as their symbol of allegiance to the Captain of their salvation, as a token of friendship, and as a mutual incentive to steadfastness in his cause.

In our days we can hardly realize the state of mind which could be animated by the repetition of a formula of faith. But we are deficient in warmth of religious feeling, or we should love the recital of our spiritual confidence, and feel happy in proclaiming in whom we believed and trusted.* We want also the zeal which is derived from the opposition of enemies. In the primitive ages this was very operative, for the Heathen were the continual persecuters of the disciples. And when the world stood in array against them, their Master, and their faith, instead of pouring upon them its smiles as in later periods, they would not, like us, be cold and indifferent, but repeat their symbol with deep and even stern emotion. Such used to be the attachment to this form of sound words; and such we trust would be ours also, if we should be called by Providence into circumstances which could produce in our zeal an equal excitement.

This is one explanation of the name "symbol." Associated in idea with the noble enthusiasm of a faithful and devoted warrior, it was given to the animating signal of the soldiers of Christ.

Another opinion, however, has been held in regard to the origin of this term. In the ancient heathen religions there were ceremonies both public and private. The former consisted of prayers, sacrifices, processions, and the like, and were exhibited to all the people indiscriminately. The latter, private ceremonies, called mysteries, were either superstitious rites, or impurity and excess cloaked under the name of religion; sometimes, however, the doctrine of one God was communicated, for many of the Heathen believed in a Deity superior to their idols, and wholly spiritual. None were admitted to this concealed worship but a select number, who were initiated in various ways, all being bound to keep the mysteries a secret. When any of the initiated applied for admission to these private ceremonies, they were required to pronounce a certain sentence, which served as a pass-word, and if they repeated the set of words correctly, they were permitted to enter and unite in them. This set of words was called the *symbol*.

When Christianity first spread, it of course brought over from Heathenism many who had been accustomed to these private ceremonies. Its own worship was also, in those early days, private, and often by night—the Christians being compelled to meet secretly "for fear" of their persecuting enemies. The nature of such meetings, as well as the custom already established in regard to the secret worship of the Heathen, would lead to the adopting of a symbol or password. Instead, however, of inventing a mystic set of words, as did the Heathen, they digested a concise summary of their faith, which would be a test upon the conscience of all who assembled with them, and would tend to confirm them in the principles they had assumed in baptism. By means of this private symbol, their enemies were excluded, and themselves protected during their hours of worship.

Let it not be thought disgraceful that the early Christians, if this explanation be the true one, borrowed a practice from the Heathen. It was disgraceful in the latter to have services too wicked to be made public. But the former were *forced* to secrecy, being watched by heathen officers, both civil and military, and liable to continual arrests and violence, if such persons should have free access to their meetings. They made no secret of the Scriptures, nor of the doctrines they drew from them; but the particular form of words contained in the creed they judged it expedient, so this theory suggests, to keep among the faithful only, as their symbol for recognising one another.

The above are the two most reasonable opinions in regard to the name *symbol*, as applied to the creed. It seems sufficiently probable, that it was a token universally received and understood among Christians. And the fair inferences are, that they considered it as a summary of the true faith, and that it was enjoined on them by some authority universally acknowledged.

*Its Authority and History.*

II. The authenticity and history of the creed is our next subject. It is stated that many creeds or summaries of faith are found in ancient authors. They all agree in substance, but differ somewhat in language and arrangement. Among these various creeds there are some found in the old Christian writers which agree with ours even in form and expression; and which are said by them to have been then received by the whole Church, and to have been left by the apostles or by Christians of the apostolic age. There are two views of this testimony which show the antiquity of the creed. 1. The direct assertion that it was composed in the very earliest age of the Church; and 2. The fact that it was received by the Church universal,—for, when we consider the innumerable shades of sentiment even among those who hold the some great doctrines, it is clear that nothing short of apostolic authority could have united all Christians in the use of one form of words. Take, in the present day, the smallest district of a free Christian country, and you will find various denominations, who, though they believe the same truth, cannot be made to speak the same language. And it follows, as human nature has always been the same, that nothing but apostolic ordinance could have made this one "form of *words*" so universal.

In thus contending, however, that what is called the Apostles' Creed was truly the work of the apostolic age, it is not meant that every article now found in it was contained in the primitive form. Two or three articles are known to have been added afterward, in order to meet certain erroneous doctrines and practices which had a later origin. The article of the descent into hell, i. e. into the place of departed spirits, was inserted to suppress the strange notion, that Christ, although he had a human body, had not a human soul, but that the divine nature was a substitute for it. The article of the communion of saints is thought to have been added, when certain persons separating into a schism, under schismatic bishops, set themselves up as the only true Church, and denied intercommunion with their brethren at the Lord's table. Possibly some other of the articles may have been thus added, but the main body of the creed is older probably than any uninspired Christian writings we have. The great leading particulars of the Gospel, digested in this form of words, kept the Christian world separate and distinct from the Heathen. And the articles occasionally added kept those of the true faith from mixing with those who were in error.

At the Reformation the creed was retained by all the reformed Churches, and was incorporated into the liturgy of several of them. The Church of England, particularly, in its cautious progress to a reform, was wise enough, and enough attached to primitive Christianity, to make this a part of its regular public service. The founders of the American Episcopal Church, in improving on the prayer book of the Church of England, retained this most ancient of uninspired Christian productions, so that we, in this late day, and in this distant land, speak our faith in the same "form of sound words" which has been repeated by our fathers and brethren of the Christian family, from the apostles until now, and from Jerusalem to these western regions.

*To be continued.*

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[* The Rev. C. Wolfe, whose 'Remains' are so full of interest, encouraged and animated himself in his last hours by the repetition of the Creed.—Ed. Chn.]

## ECCLESIASTICAL.

### CANONS

*For the Government of the Protestant Episcopal Church in the United States of America.*

Passed in General Convention, October, 1832.

### CANON X.

*Of the Conduct required in Candidates for Orders.*

[The former Canon on this subject was the eighth of 1808—Journals, p. 331.]

The Bishop, or other ecclesiastical authority, who may have the superintendence of candidates for orders, shall take care that they pursue their studies diligently and under proper direction, and that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavorable to that seriousness, and those pious and studious habits, which become those who are preparing for the Holy Ministry.

### CANON XI.

*Of Candidates for Orders who are Lay Readers.*

[Former Canons on this subject were the tenth of 1804—Journals, p. 239; and the nineteenth of 1808—Journals, p. 335.]

No candidate for Holy Orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or said Clerical Members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said Clerical Members, as to the sermons or homilies to be read: nor shall any Lay Reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

### CANON XII.

*Of Candidates who may be Refused Orders.*

[Former Canons on this subject were the ninth of 1804—Journals, p. 238; and the sixteenth of 1808—Journals, p. 334.]

No Bishop shall ordain any candidate until he has inquired of him whether he has ever, directly or indirectly, applied for orders in any other Diocese; and if the Bishop has reason to believe that the candidate has been refused orders in any other Diocese, he shall write to the Bishop of the Diocese, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every Diocese, or, where there is no Bishop, to the Standing Committee.

### CANON XIII.

*Of the Learning of those who are to be Ordained.*

[Former Canons on this subject were the seventh of 1789—Journals, p. 96, altered in 1792—Journals, p. 129; the fourth of 1795—Journals, p. 154; the fourth of 1799—Journals, p 187; the second of 1801—Journals, p. 208; and the ninth of 1808—Journals, p. 331.]

No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek, is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy and Church History, and hath paid attention to Composition and Pulpit Eloquence, as means of giving additional efficacy to his labors; unless the Bishop, with the consent of the majority of the Clerical Members of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications for the Gospel ministry as are set forth in the fourth section of Canon IX. The dispensation, with a knowledge of the Hebrew language, to be regarded as in Canon IX.

### CANON XIV.

*Of the Preparatory Exercises of a Candidate for Deacons' Orders.*

[Former Canons on this subject were the sixth of 1795—Journals, p. 155; and the tenth of 1808—Journals, p. 331.]

SECT. 1. There shall be assigned to every candidate for Deacons' orders, four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. The examination shall take place in the presence of the Bishop and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the books of Scripture; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other sermon or discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

SECT. 2. The Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop, and two or more Presbyters, on the above-named studies.

SECT. 3. In a Diocese where there is no Bishop, the Standing Committee shall act in his place in appointing the examining Presbyters required by this Canon; and in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or more Presbyters, on the studies prescribed by the Canons.

SECT. 4. A Clergyman who presents a person to the Bishop for orders, as specified in the office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

## COMMUNICATIONS.

For the Churchman.

### BITS. NO. II.

"Gather up the fragments, that nothing be lost."

OUR SAVIOUR JESUS CHRIST.

WE have all heard the cuckoo note of the divine right of Bishops and Popery,—as if the one were "part and parcel" of the other. Not so the divines of the Council of Trent, not so the Pope himself. In the discussion of the question of the divine right of Episcopacy, great zeal and energy were displayed. Should it be declared, they well saw that the pretensions of the Papacy were at an end, for the Bishops would assert their entire independence of the See of Rome. Of one hundred and eighty-one, the number of votes given, fifty-four were for the divine right. There should have been nearly three hundred present, but the question was one that many thought it as well to bolt. The Jesuit Lainez was employed to refute the advocates of the divine right. He maintained that JESUS CHRIST is sole ruler of his Church, Peter and his successors his sole Vicars, and the Pope supreme and infallible,—and that from him, as the sole fountain of authority, all Bishops derive and must receive, their power. Papists and high Churchmen are not, it seems, from this, so near akin as some would make them. The divine right of Bishops, so far from being a principle of policy, is among the most troublesome obstacles to the inordinate claims of the pretended successor of Peter. Is it ignorance that makes this charge, or evil will? and, if the former, is it voluntary, or involuntary?

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OF printing, it is well said by old John Fox,—"hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected, and with finger pointed, wherefore I suppose that *either the Pope must abolish printing*, or else *printing doubtless will abolish him*." Acts and Monuments, Vol. I. 803. Ed. 1684. Old Fox is right. Popery and printing can no more live together, than "crabbed age and youth." Hence I never have partaken in the panic common among many good people, lest Popery should overspread these United States. Not while free circulation is given to the Bible and the Prayer Book. The ghosts vanish when the day dawns.

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### THE FOUNTAIN OPENED IN THE CHURCH.

Written in Bishop Hobart's "Companion to the Altar," a gift to a beloved one in affliction.

"*The Spirit and the Bride say Come, and let him that is athirst, come; and whosoever will, let him take the water of life freely.*"

WITHIN the Church a fountain springs,
It started from the Saviour's side;
Peace, pardon, joy to all it brings,—
The life-blood of the CRUCIFIED.

Its living streams for ever flow,—
For ever pure, for ever free;
The spirit's solace here below,
Its succor for eternity.

"Ho, every one that thirst, draw nigh!"—
Beloved, hear the voice divine:
The broken heart, the contrite sigh
Find welcome there,—and these are thine.

Come then,—the Spirit calls,—come near,
In humble faith, in trembling love;
Drink comfort for thy sorrows here,
And taste before the bliss above.

LOOK at that placid lake! when I rode by it yesterday the wind was up, and it was a mimic sea—black, billowy, boisterous. To-day, it is as smooth, and still, and tranquil as an infant's sleep, and from its glassy surface, as from a broad and burnished mirror, the beaming heavens, and the rejoicing earth look up at us, and laugh.—Is it not so that on the life which has been swept and torn by the outrageous blasts of adverse fortune, the smiles of favoring Providence bring suddenly prosperity and peace? and, mightier far and far more merciful, is it not so that on the soul whose inmost depths the storm of sin has ravaged and confounded, the Dove divine comes down, and all is righteousness, and peace, and joy? CRUCIFER.

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For the Churchman.

### SIR WALTER SCOTT.

MR. EDITOR,—Thinking in common with many of your readers that hard measure has been dealt to the character of Sir W. Scott, by your correspondent (Ω) even upon his own showing, viz. "that he wrote for the world," I take the liberty to suggest to his consideration the following queries.

1. Sir W. Scott's writings being his profession or means of support, are they not to be judged of by the same rules as we apply to the other professions and occupations of life?

2. Do we ever require from a man's worldly occupations any stricter conditions than that they be innocent in themselves and not engrossingly pursued? Who, for instance, thinks of calling the wine merchant to account, or the maker of artificial flowers, because their commodities, innocent in themselves, may yet be abused to vanity or intemperance?

3. Do we not, in their case, judge of character by the performance of the relative and social duties of life? And why should we not apply the same rule in the present case, and speak with respect of one, who as a son and a brother, a husband and a father, a citizen, a neighbor, and a magistrate, passed through life equally honored and beloved?

But if it be here said that superior talents, like Sir W. Scott's, and intellectual employments call for a stricter rule, I would then ask,

4. If we admit the obligation of all such to devote their talents directly to the service and support of religion, what shall we say of all those in society who have the ability and yet do not? Such as lawyers, statesmen, &c. Under this rule would not all talented and eloquent men be bound to become preachers of the Gospel? And if so, how, we may ask, are they to be maintained? Or, if this difficulty be got over, what is to become of all the other intellectual departments of society, which will thus be left unsupplied?

If here again a distinction be drawn, and their worldly labors be justified, as satisfying the real wants of man, while those of Sir W. Scott look only to amusement, i. e. to artificial wants, I would then ask,

5. Who is to draw the line between the real and artificial wants of man? In addition to those of his spiritual nature, what are his real wants beyond food and clothing and shelter? If we go further, "art becomes man's nature," and then there are no other limits to his wants save those of innocence and virtue; within which may certainly be included those of a refined and cultivated imagination.

6. Is not the same argument which concludes against all amusement for the mind equally conclusive against all indulgence for the body? If a man must not write poetry because he might write sermons, or read the "American" because he might be reading the "Churchman," is it not equally demonstrative that his neighbor must not raise tobacco, because he might plant corn, or occupy in the production of flowers for mere recreation, those powers of the soil, which applied in other ways might feed the hungry or clothe the naked? And therefore I would ask,

Lastly. If such a rule were carried conscientiously into practice by each individual in society, what would be the eventual result? Would it not be this? All would be preachers, none would be hearers. All intellect would be absorbed in the ministry, so that the sciences would come at once to a stand, and in the next generation be forgotten. All would raise wheat or potatoes—none would cultivate flowers which are useless, or fruit which is but a luxury. All would wear "hodden gray," and the manufacturers of silks and satins and fine linen would starve. All luxury, that is, every thing we could do without, would be banished from our houses and our tables, while those who furnish them would have to come to the still more ascetic rule of doing without all things. Bread and water would be the measure of our diet, and the blanket of the Indian the "ne plus ultra" of our clothing, so that society would be again resolved into its primitive elements, and all through the simple process of putting a mark of spiritual condemnation, and thus by degrees banishing from society every occupation of time or intellect which has not a direct bearing on the spiritual wants of man.

As your correspondent has taken the great O (Ω) for his signature, I content myself with the humbler title of ο-μικρον.

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To the Editor of the Churchman,

SIR,—Your paper of the 12th inst. contains an article headed "University in Greece," which might perhaps lead to erroneous impressions unless considered in reference to the following circumstances.

It is impossible to conceive that Mr. Hill's letter of May, 1832, could have related to the *same* plan as that mentioned in Mr. Robertson's and his joint letter to the editor of the Banner of the Church, of Sept. 1831, and if not there can be no discrepancy in those letters.

While our missionaries were at Tenos and Syra, and after their arrival at Athens, Mr. Richmond conferred with them about a plan of an institution at Athens for the higher branches of education. *After* this, he at Smyrna, *on his return to America*, communicates to Mr. Brewer a plan connected with education in Greece, of which the latter informs Messrs. Robertson and Hill. This plan must have been quite dissimilar to that Mr. Richmond had proposed to them, and they accordingly write to the editor of the Banner of the Church their joint letter of Sept. 1831, in which they condemn the project. Mr. Richmond arrives in America and proposes a plan for promoting education in Greece. The editor opposes it, and probably supposing this to be the same which was condemned by our missionaries at Athens, asserts, *as an inference*, that it was disapproved by them; and Mr. Richmond writes from hence to them for an explanation, which is contained in Mr. Hill's letter of May, 1832.

It is manifest that the plan communicated by Mr. Brewer differs in important particulars from the one suggested at Athens by Mr. Richmond. It will be sufficient to state a single one, and which our missionaries deemed essential,—the former was to have no connexion with religion; for this and other reasons, not material to notice here, they condemn, and declare it to be *totally at variance* with what they (the Messrs. H. and R.) had so frequently talked of in their *many pleasant soirees at Athens and daily walks at Syra*. The plan which Mr. Hill approved and promised to assist in, *as far as his time and other duties would permit*, was a high school to be *under Episcopal influence*, or the *direction of the Episcopal Mission.*

No blame attaches to any one in this case. The editor of the Banner of the Church very naturally, though erroneously, *concluded* the plan Mr. Richmond advocated here to be the same which the missionaries at Athens, in their letter of Sept. 1831, condemned. Mr. Hill's letter of May, 1832, shows expressly that the former letter related to the plan communicated by Mr. Brewer from Smyrna, not to that which Mr. R. had *previously* suggested at Athens, and which *appeared* from the circular here to be the same he was in this country striving to complete. I will only trespass further on your paper to remark, that if these considerations naturally mould themselves into a consistent explanation of any apparent difficulty, it is no small evidence of their truth, and will be the more gratifying as they do not detract in any way from the correctness of the distinguished individual who was the editor of the Banner of the Church, while they leave to Mr. Richmond the just meed of praise for his zealous and efficient efforts in the cause of the first foreign mission of our Church, the Greek Mission, whose rapid progress and present prospects have so fully justified every anticipation of its success. M. W. J.

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For the Churchman.

### WASHINGTON COLLEGE, HARTFORD.

THIS institution has been indebted principally to the citizens of Hartford and its vicinity for what endowment it has received, amounting in all to upward of $70,000. It is unincumbered with debt, but has no income except what is derived from tuition, the contributions having been expended in buildings, library, philosophical apparatus, &c. The tuition of each student is $33 per annum; and the total amount of salaries paid to the six officers of instruction $1300. Bills to a large amount are annually remitted to necessitous students designed for the ministry.

The college has now been eight years in operation, and has graduated ninety students, *thirty-seven* of whom have devoted themselves to the ministry in the Episcopal Church. Of these, *twenty-one* have been, or are at present, members of the General Theological Seminary, and more are expected to join in the course of the year. The present number of pupils is upward of sixty, of whom an equal proportion are destined to the sacred office. These gratifying results, from an institution as yet in its infancy, clearly indicate one of the sources to which the Church may look for a supply if it is sustained as it deserves to be. No college, however, can be long supported without a fund, the tuition being fixed at so low a rate.

At the suggestion of a zealous member of the Church in this Diocese, whom its late Bishop honored with his personal friendship, the Trustees have determined to found a HOBART PROFESSORSHIP OF BELLESLETTRES AND ORATORY, provided subscriptions to the amount of *twenty thousand dollars* can be obtained for this purpose in the present year. Nearly *one fifth* of this sum has already been secured in the city and neighborhood of Troy; and the President of the College is now in this city, for the purpose of filling up the subscription already so auspiciously begun. No part of the principal is to be expended, but only the interest applied to the support of a professor in the department designated.

The claims of an institution conducted on such rigid principles of economy—which promises so efficient a support to the General Theological Seminary, and through it to the Church at large, will not be overlooked by the Episcopalians of New-York. They stand out in distinct and prominent relief from ordinary applications. The object is one of no common magnitude—the building up of a college under Church patronage, in a Diocese which has furnished a large proportion of our clergy; while the connecting with it the name of one we loved, and shall never cease to revere, will recommend it to the liberal patronage of the Churchmen in this city.

The following letters addressed to the President, by the Rt. Rev. Bishop Onderdonk, and the Rev. Professor Turner, exhibit their estimation of the importance of the institution to the welfare of the Church.

*New-York, Jan.* 31, 1833.

REV. AND DEAR SIR,—In reply to your note of yesterday, it gives me much pleasure to state my full conviction of the importance of Washington College to the best interests of our Church. Beside many reasons illustrative of this, which might be drawn from general considerations, and from the experience of other denominations who have colleges under their especial control, I would refer to the fact that your college has already furnished our General Theological Seminary with no small portion of its best students, and through that, the Church, with some of its most promising young clergymen. And there is every prospect that its usefulness in this important line will constantly and rapidly increase. Most sincerely, therefore, do I hope that Episcopalians generally will regard Washington College as one of the great objects in which they should all feel a deep interest, and with which, especially in the present lamentable dearth of clergymen, the welfare of their Church is nearly connected.

The project for founding a Hobart Professorship will, I trust, commend itself to the willing and liberal aid of the Churchmen of this Diocese, as a peculiarly appropriate mode of erecting another monument to the memory of the great and good man, who, I know, was a warm friend to the institution with which it is thus designed permanently to connect his name, and looked to it with great confidence for results of the highest value to our Church.

Wishing you success in your enterprise, I remain, Rev. and Dear Sir,

Your affectionate Brother,
BENJ. T. ONDERDONK.

Rev. President WHEATON.

*Seminary, Jan. 28th*, 1833.

REV. AND DEAR SIR,—I take the liberty of writing this note to you, in consequence of the conversation which passed between us on Saturday. I should do it with more satisfaction, if I could feel much confidence, that the expression of my opinion would be serviceable in promoting the object you have in view.

I have no hesitation in saying that I think it is both the interest and the duty of Episcopalians to support their own schools, colleges and seminaries, in preference to all others not superior in excellence. Upon this ground alone then, Washington College ought to obtain their approbation and aid. This is now the more necessary, as our Presbyterian brethren have just raised $100,000 for Yale College, and $50,000 for Amherst, and the Methodists are supporting with vigor their college at Middletown. Unless a vigorous effort is made, we are likely to remain far behind other denominations of Christians. Another consideration particularly affecting Washington College is this, that it will probably become a very important nursery of candidates for the ministry. It is my impression that we receive into the Seminary on an average, at least twice as many graduates of your college as of any other in the Union. If this be the fact, in the infant state of your institution, it is easy to see that the growth of the Seminary and of the Church, may be greatly promoted by fostering Washington College. I do therefore most cordially wish you success in your present effort to raise funds in order to advance the respectability and influence of the Institution over which you preside.

With great regard, I remain,
Rev. and dear Sir,
Your friend and brother,
SAM'L H. TURNER.

Rev. Pres. WHEATON.

The success of the undertaking is rendered the more important by the fact, that large endowments are now being raised for other colleges in this part of the country. In addition to those mentioned by Professor Turner, the colleges of Princeton and Williamstown are receiving each additional endowments of $20,000; Brown University, Providence, $25,000; while an addition of several thousands has lately been made to the already princely funds of Harvard University. These have all been contributed by the liberality of private individuals. It may be mentioned that an additional subscription of twenty thousand dollars to Washington College has been opened in Connecticut, payable on condition that the whole sum shall be subscribed during the present and succeeding year.

## THE CHURCHMAN.

SATURDAY, FEBRUARY 2, 1833.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year*, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—Feb. 3d, Trinity Church; Feb. 17th, St. Paul's Chapel; March 3d, St. John's Chapel; March 17th, St. Mark's Church; March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

### NOTICE BY BISHOP ONDERDONK.

BISHOP ONDERDONK adopts this mode of requesting to be speedily informed, at what places in this Diocese it is expected that Churches will be ready for consecration in the course of the next Spring and Summer, and at what particular times. He begs also, that he may be notified of such Deacons, being parish ministers or missionaries, as expect, during the same period, to be prepared for Priests' Orders.

The Editor of the (Auburn) Gospel Messenger is requested to give the above two or three insertions.

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OBSERVANCE OF THE LORD'S DAY.—We conclude, to-day, our extracts from the Bishop of London's Evidence before the Committee of the British House of Commons on this subject.—Bishop Blomfield, while he thinks that with respect to the middling classes in England, "greater attention is paid to the duties of the Lord's day than was paid thirty years ago;"—and that "with the lower classes there has been to a certain extent a considerable improvement since the establishment of the system of national education;"—"fears that with the *great mass* of the lower classes there has been a sad deterioration, very mainly owing to the increased facilities of *intemperance*." The national school system has been productive of improvement, in his opinion, only so far as those educated in its schools could be afterward accommodated with sittings in places of public worship.

As the result of his personal observation, he states, that he has been led to conclude, that "persons who [habitually, we presume to be understood,] absent themselves from public worship are not exemplary in the discharge of any part of their duty." There is less, he thinks, of that false shame, which withheld the nobility from strictly observing the Lord's day by abstaining from visits and receiving company, than was observable at a former period, even within his own recollection;—the churches in London are much better filled twice, and even three times in the day, by the higher classes, than they were once in the day twenty years ago.

Upon the topic of accommodations for the poor, in churches, this document contains many facts that may be of value to us. In the metropolis, Bishop Blomfield testifies, that the church accommodation is "utterly inadequate for the parishioners;"—and "where new churches are built they are immediately filled."

The facts developed in the following interrogatories and replies on the same subject are important; and have to some extent been realized among ourselves. They have a direct bearing upon the subject of free churches, such as our City-Mission Society proposes to establish.

"Does not your Lordship think that if the accommodation for the poor were in all cases placed perhaps less remote from the clergyman, and more conveniently situated, it would have an increased tendency to induce them to attend Church?—It is the object of his Majesty's Commissioners for Building New Churches, as far as they can, to intermingle the seats of the rich and the poor, so as to afford the latter nearly the same facilities for hearing which the former enjoy. We have found considerable difficulty in realizing our own wishes in that respect, on account of the objections which were made by the richer classes to too great an intermixture of the poor among them; objections which it was absolutely necessary to attend to, because the whole income of the minister depends on the pew rents accruing exclusively from the richer classes.

"But still in some of the churches that have been built, it has been seen that the free seats have been inconveniently situated, and that the poor have taken exceptions against such arrangements, to the great diminution of the congregation. The Committee beg to ask whether it would not be desirable to give the advantage (consistently with the necessary provision for the clergyman) to free sittings?—It is desirable; but I must again repeat that we have always made it a primary object, and in most of the new churches, where the churches are large enough, the seats are appropriated to the poor in the middle aisle from one end to the other; very conveniently for the purposes of hearing. And I may add, as it has some reference to the subject, that in many cases seats which have been rejected by the poor as free sittings, have been readily hired by them at a very small annual rent; the vesting in them a certain property in the seat takes away that feeling of degradation which sometimes prevents them from occupying free seats."

The additional church sittings provided by the state in the past ten years, within the city of London, and its suburbs, are only 200,000, while the population requiring such provision, has in that period experienced an increase equal to ten times that number. The accommodations provided by other means:—viz:—in the way of public subscriptions, parochial rates, legacies, &c.—has borne a much larger proportion to the increase of population. The following paragraph from this evidence is full of encouragement to the friends of our City-Mission Societies. The history of that in our own city corroborates the conclusions of Bishop Blomfield.

"Can your Lordship state from your own experience, either as a private clergyman or as a bishop of the two most populous dioceses in the kingdom, what has been the effect of the inadequacy of church room upon the moral character of the people in any part of such diocese?—Perhaps the evil effect of a want of church room may be most correctly estimated by the good effects which have resulted from the erection of new churches; as far as my own inquiries have extended, the erection of a new church in a populous neighborhood, and the consequent provision made for the education of the children of the poor, has always, and that rapidly too, improved the moral complexion of the whole vicinity; the attention of the people has been forcibly directed to the observance of the Lord's day; they have had the business of religion brought home to their doors, and enforced upon them not only by the public duties of the Sabbath, but by the personal inquiries and conversation of their minister; *they have learned to take a pride in their own church, and in considering themselves members of a congregation, inhabitants of a certain district, objects of interest, and comparatively of importance.* I could mention a church in my own neighborhood, near London, which was erected in a spot which was formerly remarkable for noisy and riotous conduct on the Lord's day; the character of the place is entirely changed, the church fills, and the very persons who strongly opposed the erection of the church, have since subscribed liberally for its decoration."

The highest opinion is expressed in this testimony of the value of well conducted Sunday Schools, as a means for promoting the devout observance of the Lord's day, especially in manufacturing towns. On one of these institutions, in the town of Bolton, containing between 1200 and 1500 young persons, the Bishop says:—

"There was great readiness to enter into that school; but then it was peculiarly well managed, and connected with a little savings bank against sickness on the part of the young people; it was the most perfect specimen of a Sunday School I ever saw, and kept together the church there, and promoted the good order of the town in a degree which hardly any person could estimate who had not seen it in operation."

Of the comparative external influence of a due observance of the Lord's day, as a religious duty, the following opinion is expressed:—

"I cannot state, in terms which would do justice to my own feelings, my opinion as to the importance of the Lord's day, both as an institution of mercy and of spiritual improvement: and I am quite sure that those persons who are brought to consider that day as given not only for a day of rest but of religious improvement, soon come to take a pleasure in the right employment of that day, which is a much more effectual as well as a much purer recreation than any thing which is commonly termed amusement."

At the same time, the Bishop gives a caution, as to the too constant inculcation of this duty by the clergy;—"I would not," he says, "recommend constant recurrence to this topic; because I am afraid that the people would by degrees be led to place the essence of religion in stated forms."

Of the object to be gained by legislative provision, Bishop B. says:—

"As I have great confidence in the final success of the right cause, I have no doubt it [increased regard for the Lord's day,] will continue to improve; but I think that in the lower classes of society so frightful and rapid a deterioration is going on, that it would be an act of kindness to step in and check them, and to save them from running into evil; it is very true, you cannot instil principles of piety into their minds by preventing them desecrating the Sabbath, but you may save them from those practices which will render it impossible for the teachers of religion to instil it into their minds; and you may prevent, to a considerable extent, the contagion of example."

It may be well to record the following OPINION, expressed in the course of his evidence, by this prelate:—

"I think this good would result from a legislative measure on the subject; that it would be the deliberate expression of a Christian legislature of their opinion as to the benefit which follows from a due observance of the Sabbath day: and I think that that deliberate expression on the part of the legislature would have so great a weight with the people, that it would in many cases obviate the necessity of carrying the penal part of any such enactment into execution—and I cannot help adding, in conclusion, that it would impose upon the legislators themselves an additional obligation to the observance of the Sabbath."

The concluding interrogatories and replies we give without abridgment.

"Then your Lordship is clearly of opinion that the existence of penalties would assist the clergymen and magistrates in enforcing the observance of the Lord's day?—Certainly.

"Your Lordship is also of opinion that the law, as it now exists, is inadequate?—Yes, I am.

"Does your Lordship think that public opinion would support stricter enactments relating to the prevention of Sunday trading?—I have no doubt of it.

"And with relation also to the closing of public-houses on that day for the purposes of tippling?—I have no doubt of it whatever.

"Is your Lordship of opinion, that, inasmuch as the vast increase in the consumption of spirituous liquors, which public-houses supply, must take a great part of the wages of the laborer from the purchase of other articles of consumption, all other classes of tradesmen are interested in supporting a measure which has for its object the better regulation of public-houses on the Lord's day and the prevention of tippling on that day?—I have no doubt of it, in an economical point of view; I mean, I have no doubt with respect to the political economy of the question. I think that the gain which would be effected by closing shops and public-houses on the Lord's day would be very great, and I think also that public opinion would be in favor of the measure."*

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[* We copy the following from the British Magazine. Public attention seems thoroughly awake to this subject in England: and we may learn and be provoked to emulation by what is doing there.]

At a Court Leet held on Wednesday, 14th inst., by the Bishop of Salisbury, on which occasion John Beare, Esq., the Mayor of Salisbury, took his oath of office; after the administration of the oath, the Bishop addressed him in the following words:

"Mr. Mayor,—The important office to which you have been elected devolves upon you at a time which brings with it peculiar responsibilities, demanding from magistrates more than usual vigilance and firmness. Of the many subjects which may call for the exercise of your authority, there is one which I wish to recommend to your particular attention,—I mean the execution of the laws enacted for the due observance of the Lord's day. The profanation of that day, the source of so many other evils, has at length happily attracted the notice of Parliament; and a most interesting report has been published of the proceedings of the Committee appointed to inquire into the laws and practices relating to the Lord's day. The magistrates of the metropolis have associated to give their aid to the same good cause. A Society has also been established in London for promoting the due observance of the Lord's day, and has circulated a series of useful regulations for the formation of Auxiliary Societies. It is very desirable that such a Society should be constituted in every considerable town; and I should be most happy to co-operate with you and your brother magistrates, and the clergy, and other friends to the measure, in establishing such a society in this city."

On this occasion, the Leet Jury made the following presentment:—

"We also present the constant practice of shopkeepers and publicans keeping open their houses on Sunday, for the purpose of business; and do strongly recommend that measures should be adopted for preventing a recurrence of so flagrant a profanation of the Sabbath day.

"We also present the gross violation of decorum by the assembling of disorderly persons in the Blue Boar-row, and other streets of this city, especially on the evening of the Sabbath; and we recommend that some efficient measures be adopted to prevent the disgraceful practice in future."

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OHIO.—A letter of some length in the last 'Episcopal Recorder,' addressed by Bishop McIlvaine to the Rev. Dr. Tyng, of Philadelphia, gives some account of the late visit of the former to that Diocese, and of the state of things existing there. Bishop McIlvaine officiated in thirteen parishes, making the longest stay at Kenyon College and Cincinnati; and observes that his "reception every where was of the most friendly and gratifying nature." After remarks upon the internal resources and advantages of the State, inviting immigration, the following view is given of the religious condition of the Diocese:—

"While the field in the west is almost 'the world,' it is lamentable to be obliged to state that those who call themselves Christians there, and ought to be of one mind and one heart, are most sadly divided. I do not refer to the long established and familiar partition walls which separate Christians every where into different denominations. I mean domestic divisions; household quarrels; sects convulsed in their own bowels. It is said that as many as thirty divisions of Baptists may be counted in the west. Those called Campbellites, (heretics of a peculiarly plausible and anti-Christ character,) have led away a large portion of the western Baptists. The internal dissensions of the Methodists and Presbyterians, however much to be deplored, do not, so far as I am informed, involve any essential doctrine of vital godliness, though unquestionably they involve in no small degree the honor of the Gospel, as well as the spiritual advancement and usefulness of those who take part in them. Heresies of rapid growth and short career, of new form and names, without definite shape, and often incapable of being defined by any metes and bounds, start up on every side, in a region where mind is as fertile as matter, and where the forming and controlling power of cultivation is about as dominant in the moral as the physical energies of the country. Want of education in the Scriptures is the root of bitterness, that sends forth so many rank growths of soul-destroying heresy in the west. Ignorance there is; not a sleepy thing that scarcely thinks or asks a question,—it is the ignorance of active, adventurous minds, that think for themselves and will think about religion, and if you do not give them light, will think in the dark, and being under the influence of unsanctified hearts, must be expected to branch off into the wildest and most ruinous errors.

"To this lamentable account of family differences, I have peculiar happiness in stating that the churches over which it is to be my future lot to preside, under the great Shepherd and Bishop of souls, are an honorable exception. As a body, the Episcopalians of Ohio, as far as I could see or hear, are 'as a city at unity in itself.' If there are any local divisions, they form no obstacle to the general harmony. Party names do not exist there, except as they may have been recently transplanted by some emigrant from other regions, who has not yet had time to learn that such things have no genial soil among Episcopalians of the west. So far as I saw the clergy of Ohio, and their people, I was impressed with two features of their character; for the most part prevailing, strong, enduring attachment to the institutions of their Church, and a unanimous and intelligent participation, in word as well as deed, in her public services. The clergy of Ohio are few in number, but much attached to their field of labor. Each congregation is a missionary centre for several surrounding points of missionary interest. Its occupant must have a missionary spirit or fail in a great portion of his work. He needs too much the aid and sympathy and prayers of all his brethren, to be willing to contend with them, and they are all too well agreed in heart and mind to find any cause of contention, except to *provoke one another to love and good works.* The same may be said, so far as I was informed, with equal truth, of the Episcopal clergy of Kentucky. The unhappy state of things in Ohio, during the last eighteen months, to which it is a delicate matter for me to refer, may be considered as having ceased. May it ever be the happy lot of all our Churches to '*behold how good and pleasant a thing it is for brethren to dwell together in unity.*'"

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NORTH-CAROLINA.—Bishop Ives, as appears from the following notice taken from the Carolina Observer of the 22d Jan. is prosecuting the visitation of his Diocese in a manner that must produce much good. It is a happy circumstance when the time of a diocesan allows his remaining for some days in a neighborhood, as it will be seen is contemplated by Bishop Ives.

Bishop Ives intends making a Visitation to the churches in the eastern part of his Diocese, in the months of February and March next, in the following order:—The Wednesday and Thursday immediately preceding the first Sunday in February at Kinston, Lenoir county; Septuagesima Sunday, 3d February, at Newbern; Quinquagesima Sunday, 17th, at Washington, Beaufort county; the intermediate time, and the ten days succeeding Quinquagesima Sunday, to be spent in these and the neighboring counties; more definite appointments to be made hereafter. Wednesday and Thursday, the last days of February, at Tarborough, Edgcombe county; second Sunday in Lent, March 3d, at Scotland Neck; third Sunday in Lent, 10th, at Windsor, Bertie county; the intermediate days to be spent agreeably to the wishes of the Missionaries at those stations; fourth Sunday in Lent, 17th, at Edenton; fifth Sunday in Lent, 24th, at Elizabeth City.—*Carolina Observer, Jan. 22.*

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ENGRAVED PORTRAIT OF BISHOP WHITE.—The Protestant Episcopal Pulpit for January will contain a fine portrait of the venerable servant of GOD who is still spared to our Church as its presiding Bishop. It is thonght the best that has yet been executed, and is remarkable for its truth,—(being from a painting by Sully in 1829.) We cannot but feel, however, that it fails somewhat in conveying that impression of venerable dignity which is felt in looking upon Bishop White, as the addition of five years has altered him. That so fine an engraving of so fit a subject should have been given to the public in an embellishment of a useful and cheap periodical, is certainly very creditable to the enterprise of Mr. Moore, the Publisher.

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WASHINGTON COLLEGE.—The statement of facts, in reference to this institution in a previous column, sustained as it is by the communications which accompany it, and commended by so many considerations to all our best feelings, is earnestly recommended to the attention of our readers.

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THEOLOGICAL SEMINARY.—A donation of $50 toward meeting the deficiency in the annual income of this institution is acknowledged in our paper to-day.—This is gratifying. The success of the enterprise now rapidly advancing to completion in the congregation of St. John's Chapel, is not less so.

THE CHURCHMAN, VOLUME I.—Subscribers having copies of Nos. 1, 2, 24, 39, 41, 42, 44, 45, 46, 47, 49, 50, 51, or 52, of the first Volume of the Churchman, and who do not keep complete files of the paper, will confer a favor on the Press by forwarding the same to the Depository—No. 46 Lumber-street. A few copies are also desired of Nos. 30, 31 and 32 of the 2d Volume.

## LITERARY.

*An Apology for Conforming to the Protestant Episcopal Church, contained in a Series of Letters addressed to the Right Rev. Benjamin T. Onderdonk. D. D., Bishop of the Diocese of New-York.* By Thomas S. Brittan. New-York: Swords, Stanford & Co. 1833. 12mo. pp. 141.

MR. BRITTAN is passing among us the term required by the Canons of our Church, in the case of those not citizens of the United States who have officiated as ministers among other denominations of Christians, preparatory to the reception of Holy Orders. He has thought proper to devote a portion of this time to preparing the brief statement of his reasons for conformity, now brought before the public. An extract from the introductory letter of the series, will show in part the circumstances which led to Mr. Brittan's change of views.

It was my lot to have been educated amongst that class of Dissenters who entitle themselves "Independents," or "Congregationalists." At a very early age my mind had imbibed the strongest and most obnoxious prejudices against Episcopacy, which, as I advanced in years, became more deeply rooted. I had been accustomed to hear tales of the haughty temper, the bitter spirit, the persecuting disposition of the Anglican Church—to hear of the gross ignorance in spiritual things, and of the ungodly lives of her clergy; so that I could not, in my mind, dissociate the ideas of Episcopacy from those of heresy and sacrilegious ambition. I had learned to regard the Established Church as the beast in the Apocalypse, of which it is said, it "*had horns like a lamb, but it spake like a dragon.*" I regarded it as a system of spiritual tyranny only—an engine of state policy, by which the tools of party were to be rewarded; in fine, as an iron rod in the hands of bigotry, by which it attempted to crush and destroy all who had the honesty or the courage to think for themselves.

This prejudice, by a natural consequence, (strange, as to some, it may appear,) extended itself to its ritual, its ceremonies, and even its sanctuaries; these were often the objects of my ridicule and derision. The official garments of its clergy, the formulary of its devotions, and even its most solemn observances were regarded as worse than unmeaning—as partaking of the nature of an impious mockery of the ALMIGHTY. I looked upon its sacred edifices with much of the same class of feelings with which I should have regarded a Pagan temple; and though, in my boyhood, curiosity led me sometimes to visit them, that I might gaze upon their Gothic architecture, admire their painted windows, and feel what was imposing in their structure, whose "dim religious light" rendered them so suitable to aid devotion; yet I always felt, as if by so doing, I had contracted a sort of guilt, that I had been treading upon forbidden ground.

These sentiments continued, till in my twentieth year I had become a student preparing for the office of the ministry. During the first year of this my novitiate, I went with several of my compeers to witness the ordination of a young friend over a Congregational church in London. After the charge had been delivered by one minister to the pastor, a second minister (as is the custom) addressed a charge to the people. In the course of his sermon he admonished them of the evils of division—lamented the numerous quarrels and separations constantly occurring in their churches—stating that "such events gave too much appearance of reason for the observation of an old Bishop, who had said of the Dissenters, that '*Division* is their sin, and *division* is their punishment.'"

This expression struck me with peculiar force. I looked around me, and saw that these churches were every where split into parties and factions. Subsequent observation has brought further confirmation on the point. Every where the ministers of that denomination lament the fact; nowhere is there a congregation of them for any considerable time in a state of peace. Turbulent spirits are every where struggling for the mastery, and throwing societies into a state of collision and confusion. The only exceptions are those in which the pastor, either by the weight of his property, or the skilfulness of his policy, can exercise despotic power. Discipline cannot be maintained. Few of these churches persevere for any considerable period in the doctrines of their founders. Multitudes have departed from the most rigid Calvinism, and gone over into Socinianism. Their own histories afford the strongest proof of this assertion, whilst the attempt recorded in the newspapers of a meeting of Congregational ministers in the month of May last, in London, to form what they called a Congregational Union, or, in other words, a sort of Presbyterial government among themselves, affords an incontrovertible evidence of this truth to every reflecting mind.

Among this class of dissenters I was ordained. In the course, however, of my ministry, I was brought into contact with some clergymen of the Established Church. I found them to be men not only of decided but of exalted piety. By intercourse with them, my antipathies were softened—my prejudices were gradually removed—my mind was rendered pervious to truth, and I became convinced that Episcopacy was not the horrid creature I had fancied it to be; nay, that a moderate Episcopacy carried with it all the marks of Apostolicity; and I learned that a Church existed in America truly Episcopal, but whose Episcopacy was unfettered by any of those trammels which its union with the State had fastened upon the Church of England.

I now find that it was not the true use, but the shameful abuse of Episcopacy, that formerly excited my disgust; that this excellent institution, like every other good thing may be perverted; that as the manna which was angels' food became, by employing it contrary to the divine direction, offensively putrescent; that as the brazen serpent, by whose sight the Israelites were healed, had by superstition become converted into an object of idolatry; that as even the very grace of GOD had been by bad men turned into licentiousness; so Episcopacy, the ordinance of heaven, had been by some perverted from its legitimate use, to serve the purposes of avarice and ambition. But in this country I find it depurated from whatever of extraneous additions, or offensive appendage, it may have unhappily contracted in other lands. I think it to be the "*simplicity that is in* CHRIST JESUS."

The subjects treated in the remaining Letters, are—1. Episcopacy considered on the ground of Expediency;—2. Episcopacy sanctioned by the institutions of Judaism;—3. Testimonies of Presbyterians and other Anti-Episcopalians in favor of Episcopacy;—(extracts are given under this head from the writings of Doddridge, Calvin, Beza, Bucer, Jacobus Lectius, a "Senator of Geneva," Raimond Gaches, "a man of eminence in the French Church," Admissions at the Synod of Dort, Peter De Moulin, Zanchy, Grotius, Melancthon, Jean Daillè, Benedict Pictet, a "Professor of Theology at Geneva," M. Du Bosc and Beausobre)—4. Episcopacy sustained by the testimony of the Fathers;—5. Episcopacy sustained by Scripture;—6. A prescript form of prayer preferable in public worship; and—7. Surpassing excellence of the American Episcopal Liturgy. The author gives in a concluding letter an argument for imparity in the ministry from analogies furnished in nature. His views in this letter are novel and we believe peculiar.

The contents of the volume fully justifies its title, and show that the conformity of its author to the principles of the Protestant Episcopal Church, was not without careful and extensive previous research, and the investigation demanded by so important a step.

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*Sancho: or the Proverbialist.* By J. W. Cunningham, A. M., Vicar of Harrow, author of 'World without Souls,' 'The Velvet Cushion,' &c. Revised from the second London edition. Philadelphia: George, Latimer & Co. 1833. 18mo. pp. 186.

WHEREIN has consisted the revision of the original work of Mr. Cunningham, we are not told; and as we have not that at hand for comparison, are unable to point out the omissions, alterations, or modifications which have been effected by the American editor. The present volume is, however, one to be readily recommended. Its design is concisely stated by the author—"It is its humble design to show, that mere human wisdom is very defective—that a large proportion of the most popular maxims are exceedingly unsafe—that many of them have a strong tendency to create a sordid and selfish character—that our principles of action are to be sought in the Bible—and, finally, that if any person desires to be singularly happy, he has only to pray and to labor to become eminently good." In the sprightly and engaging narrative of an old man, in whose life "much happiness has succeeded to much trouble"—the author exemplifies very skilfully the workings of the spirit of the world—as displayed in the spoiled child at home; the selfish, conforming, and spiritless boy at school; and the niggardly and narrow-minded votary of miscalled prudence (worldly policy in truth) at college and in society. His method is to select several of the most current maxims of the world, and to illustrate their operation in the development of character, contrasting each with some Scriptural principle to which it is shown to be opposed.

In the course of the work the author devotes a few pages to the expression of his views in relation to the subject of missions. Of course the reader will judge for himself as to the application of the statements there presented, to his own circumstances. The book is of a humble character, but fitted to be very useful.

## Calendar.

Feb. 2.—Festival of the Presentation of CHRIST in the Temple.
—— 3.—Septuagesima Sunday.
—— 10.—Sexagesima Sunday.
—— 17.—Quinquagessima Sunday.
—— 20.—Ash Wednesday.
—— 24.—1st Sunday in Lent. St. Matthias.
—— 27.—Ember Day.

## INTELLIGENCE.

### DOMESTIC.

CLERICAL CHANGES.—We have long observed that in the laudable editorial desire to give the most prompt information under this and other heads, many premature and incorrect notices are given to the public. No *Clerical change* can properly take place except with the canonical cognizance of the Ecclesiastical authority. And we take this opportunity of informing our readers, that none other, relating to this Diocese, shall hereafter appear in the Churchman.

The following changes have occurred, since the last Diocesan Convention:

The Rev. James P. F. Clarke has become the Rector of St. James' Church, Goshen, Orange County; the Rev. Nathan Kingsberry having resigned that station.

The Rev. Gurdon S. Coit has removed from Connecticut to this Diocese, and is the Minister of St. Andrew's Church, New-York.

The Rev. Robert Davies, Deacon, is the Missionary at Lewiston and Niagara Falls, Niagara County.

The Rev. Burton H. Hickox has relinquished the Missionary station at Palmyra, Wayne County, and is now in the temporary charge of St. Paul's Church, Rochester, Monroe County.

The Rev. Heman Hooker, Deacon, has removed from the Diocese of Virginia, and is the Minister of St. John's Church, Troy.

The Rev. John Morgan, and the Rev. Seth S. Rogers, Deacon, have removed to North-Carolina.

The Rev. George H. Norton, has resigned the Rectorship of St. Paul's Church, Richmond, Ontario County, and the missionary station there, and is temporarily succeeded by the Rev. Ravaud Kearny, who has resigned the Rectorship of St. John's Church, Canandaigua.

The Rev. Thomas Pyne, from England, having produced satisfactory documents and testimonials, and made the subscription required by the Constitution, has become a Presbyter of this Diocese.

The Rev. Richard Salmon has resigned the missionary station at Watertown, Jefferson County.

The Rev. Francis Tremayne, Deacon, is the Missionary at Greene and Guilford, Chenango County.

The Rev. Aldert Smedes, Junior, Deacon, has become the Assistant Minister of Christ Church, New-York.

The Rev. James Sunderland, Deacon, is the Minister of St. Philip's Church, Phillipstown, Putnam County.

The Rev. Charles J. Todd has removed to the Diocese of Connecticut.

The Rev. Amos C. Treadway has resigned the Rectorship of St. John's Church, Johnstown, Montgomery County, and become the Missionary at Sacket's Harbor, Jefferson County.

ORDINATION.—*Connecticut.* At a special ordination held in Christ Church, Watertown, on Thursday, the 17th inst. the Rev. Allen C. Morgan, and the Rev. David S. Tomlinson, were admitted to the Holy Order of Priests, by the Right Rev. Bishop Brownell. Morning service was conducted by the Rev. Mr. Atwater, and Rev. Mr. Scott, an appropriate Sermon was preached by the Bishop, and the candidates were presented by the Rev. Mr. Holcomb. The Rev. Dr. Burhans, and the Rev. Mr. Davis, were also present and assisting, and a crowded and attentive congregation testified their interest in the solemn services of the day. *Ep. Watchman.*

COLLEGE RECORD.—*Andover Theological Seminary.* The number of students in this Institution is 145, viz.—Senior Class 23—Middle Class 70—Junior Class 52.—There are 4 Resident Licentiates.

*Princeton Theological Seminary.*—Number of students 131. First Class 24—Second 59—Third 48.

The Medical School of *Transylvania University*, Lexington, Ky., appears to be in a flourishing condition. There are at present two hundred and twenty-six young gentlemen pursuing their studies in that department. The Law school has thirty-nine students. The Rev. B. O. Peers has been appointed President of the University. *Albany Argus.*

### PAROCHIAL EFFORTS.

*St. Andrew's Church, Philadelphia.*—At the Third Annual Exhibition and Sale of Fancy Articles, held lately by one of the Societies attached to St. Andrew's Church, the clear sum of $670 was realized—of this the following distribution has been ordered by the Society:

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| 1. To the "Female Society of St. Andrew's Church for the Promotion of Religion," | $250 00 |
| 2. To the Greek Mission, for the Schools of Messrs. Hill and Robertson, - - | 100 00 |
| 3. To founding two Scholarships in connexion with the "Episcopal Education Society," at $75 each, - - - - - | 150 00 |
| 4. To first payment on the purchase of one share of the Estate for Manual Labor School, under the direction of the "Episcopal Education Society," - - - - | 125 00 |
| 5. Balance in the Treasury, - - | 45 00 |
| [*Ep. Recorder.*] | $670 00 |

*Congregational Liberality.*—On the morning of the last Sunday, a collection was taken up in St. Paul's Church, in this city, after a sermon by the Rector, of above *six hundred* dollars, for the benefit of the Association of that Church, for the promotion of Religion. This is the largest collection from the congregation of a single Church, for the purposes of religious benevolence, of which we have ever heard. May all others be persuaded to do equally according to their means. *Ibid.*

### SUMMARY.

*The Causes of Sin.*—Yes, reader, the *causes* of sin; not *occasions* of sin, merely—or *temptations* to it, but the CAUSES of it, consist, according to the *Christian Spectator*, in "the power of choosing, susceptibility to mere personal enjoyment, and the presence of objects which administer to that enjoyment!"

If so, sin is no more sin. If the powers and susceptibilities that GOD has given me, or the circumstances in which he has placed me, are the *causes* of my sin, I am guiltless. But my conscience tells me I am not guiltless; and sternly forbids me to regard these things in any other light than as *occasions*—as what I *have wickedly made occasions* of sin.

The object of the article in which this representation is made—on the *Divine Permission of Sin*, Christian Spectator, Dec. 1832—is, to show the "probability" that "sin arises out of the very nature and circumstances of a moral universe." The considerations urged in favor of the hypothesis are all based on this strange assumption, that the *occasions* of sin are its *cause*. Let the reader remove this pillar, and he will at once see how the whole edifice tumbles to pieces.—*Boston Recorder.*

*Temperance in the Navy.*—The following letter from the Secretary of the Navy to the Corresponding Secretary [of the Massachusetts Society for the Suppression of Intemperance,] contains information which will be interesting to the friends of the Society.

*Navy Department, 12th June,* 1832.

DEAR SIR,—I have received two copies of Mr. Sullivan's able Address "before the Massachusetts Society for the Suppression of Intemperance." In it I find a friendly notice of an order from this Department, on the subject of the spirit part of the rations, and in the Appendix a vote of thanks to myself by the Society.

Allow me, through you, to make my acknowledgments to both him and the Society for these kind civilities. It gives me great pleasure to state, that the Pacific, as well as the Mediterranean squadron, has almost entirely abandoned the use of ardent spirit, and that the subsequent improvement in health and conduct among the crew of the former squadron has become a topic of remark by both the surgeons and other officers. The schooner Experiment, now on our own coast, had most if not all of her men selected with a view to a further and full experiment on this interesting subject; and by perseverance in holding out inducements for a voluntary abandonment of the use of daily poison, I trust the waste of life, and the frequency and severity of punishments, will not only be lessened, but a great moral revolution will in time be permanently established among a class of men, who have hitherto been too often considered irreclaimable.

Respectfully yours, LEVI WOODBURY.

*Annual Bill of Mortality for the city of New-York.*—We have obtained a sight of the Annual Bill of Mortality for this city during the year 1832, which was presented to the Common Council last Monday evening, and is now in the process of publication, from which we derive the following particulars.

The whole number of deaths during the year, was *ten thousand three hundred and fifty-nine*; being *three thousand nine hundred and ninety-six* more than ever occurred in the city before in any one year. This extraordinary increase of mortality is mainly attributable to the ravages of Malignant Cholera, which carried off no less than *three thousand five hundred and fifteen* individuals,—all in the months of July, August, September, and October.—*Evening Post.*

The monthly (Socinian) Repository, lately stated, on the authority of a foreign correspondent, that there is a project for the union of the Lutheran and Calvinistic Churches in France, the basis of which is insinuated to be not those essential truths of the Gospel in which both Luther and Calvin agreed, but a skeptical spirit with regard to them. The Protestants of Paris have contradicted the report, and maintain that no such plan has ever been in agitation. If a union between the Calvinists and Lutherans could be accomplished on Scriptural grounds, we should hail it as a step toward healing the wounds of our common Christianity; but if both are to give way to Socinianism or Neology, the infidel amalgamation were infinitely worse than the honest schism.

The French minister of public instruction and religion compiled last year a statistical account of the primary schools in France. From this important document we learn that till lately the system of national instruction was confined to a very small number of schools; but it is now likely to become general. There are in France 38,135 communes; of these 13,987 were found three years ago entirely destitute of schools; in the remaining 24,148, there were 29,618 Catholic schools, 904 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer by 681,005. The whole number of boys in the communes, from five to twelve years of age, is 2,401,178. Out of 282,985 young persons between the age of twenty and twenty-one, 13,159 can read; 112,363 can read and write; 149,824 (more than half) can do neither; 7639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially, and are to be presented to the Chambers.

National character may be read in the very titles of books. A pious and zealous pastor lately published in Paris, "The Cholera-morbus,—*an Ode*—with some reflections as to the Propriety of Charity Balls for Cholera Hospitals." The good minister says, that it might seem strange to be tagging verses when the cholera was raging around; but his wish was to remind his suffering country men of the Gospel of salvation, and an ode seemed the most popular form for so doing. He very properly censures not only "cholera balls," but charity balls of all kinds.

*British and Foreign Bible Society.*—The amount received by the Society, from all sources, during the last year, was 81,735*l.* 16*s.* 4*d.*, being a sum less than that of the preceding year by 13,688*l.* 5*s.* 11*d.*; but if the difference occasioned by legacies received during the two years be deducted, it will be found that in the last year there has been an *increase* of 647*l.* 5*s.* 4*d.*

The total expenditure of the Society has amounted to 98,409*l.* 10*s.* 9*d.*

The issues of the Scriptures from the Depository have consisted of 160,701 Bibles, and 182,444 Testaments; which added to the issues from the various Depots on the Continent, make a total of 583,888, the largest ever distributed in one year; and bringing up the total, from the commencement of the Society, to 7,608,615 copies.

We gather the following items from the last British Magazine.

*District Visiting for the relief of the Poor.*—The following are the methods proposed for relieving the poor of Gloucester, England, originated by the Bishop of the Diocese.

1. The appointment of visiters who will undertake the trouble of visiting, as often as they can, the habitations of the poor of this city and suburbs, divided into districts for that purpose; and inducing, by the moral influence of advice and persuasion, to rely on industry and good habits instead of parochial relief for the support of their families.
2. To adopt all practical methods for obtaining work for those who may have a temporary failure of employment.
3. To establish a clothing charity, to which is to be allotted a certain part of the annual subscriptions, and the management of which is to be intrusted to a Committee of ladies.
4. To relieve cases of extreme necessity which the Committee, in the exercise of their discretion, may consider real objects of this charity.
5. To keep a list of persons who are proper objects of this charity, and by the employment of an active servant as superintendent to make the best provision possible that none of them shall be neglected.
6. In compliance with the fundamental rule of the institution, to erase from the list any who apply for parish relief.
7. To purchase coals at the cheapest rate in order to retail them at a reduced price to the poor on the list of the charity, in seasons of scarcity and distress.
8. To recommend to the poor by every possible means the habits of sobriety, industry, and cleanliness, and to confine all the benefits of the charity to those who attend to such recommendations.

These Societies are becoming general in England.

"*Oxford Parochial Visiting Society.*—A society bearing the above named title is about to be established in Oxford, under the sanction of its parochial ministers, whose opinion generally is, that great benefit will be felt among the poor, through the instrumentality of such a society, conducted on principles very similar to those now in operation in London, Liverpool, Worcester, Sedgley, and many other populous places. The society will be formed by the ministers of the several parishes, and such of their parishioners as may be induced to co-operate with them in their endeavors to promote the welfare and comfort of the poor. It may be sufficient for the present to state, generally, that it is proposed to divide the several parishes in the city into convenient districts, to which several visiters shall be appointed, who shall from time to time visit each poorer family in their district—apply the funds of the society to the relief of cases of real affliction and distress among them—encourage habits of providence and frugality—and by personal attention, offer to them in their difficulties the advantage of a neighbor's best counsel and advice. The visiters in each parish will state their proceedings, and report upon the wants and condition of the poor in their districts to the minister and other visiters, at a meeting appointed monthly or oftener for the purpose.

*Scotland—Divinity Class.* Dr. Chalmers opened his two Divinity Classes on Wednesday, the 21st; the one exclusively for professional students, whilst to the other, on the Evidences of Christianity, non-professional students are admitted; and we do not well see how many of our half-pay officers, and men of fortune, could more usefully employ an hour *per diem*, than embracing the opportunity thus afforded them, of hearing one of the most eloquent men of the present age presenting to their minds the most striking and powerful views of the evidences of our Christian faith. Dr. Chalmers remarked, in his introductory lecture, that Bishop Butler is the Bacon of Theology; and that when the documentary evidence of the Gospel is taken in connexion with the philosophy of Bacon and Butler, it imparts a clearness and strength to the historical argument for the truth of Christianity, which has not been generally sufficiently recognised. Disciples as we are of Lord Bacon, said Dr. Chalmers, we delight to dwell on the emphatic weight which his philosophy gives to the evidences of Christianity. Dr. Chalmers at the conclusion of one of his introductory lectures, remarked, that he had been repeatedly charged with Utopianism in expecting a gradual change and improvement in society—the change will not be sudden—it will be brought about by a summation of particulars—by education pervading every city mass—the result will be gigantic, but without any one giant having to do with it.—*Edinburgh Chronicle.*

*Luther's Descendants*—A Lutheran Jubilee Endowment was founded in the year 1818, in favor of the collateral descendants of the great German Reformer at Mobra, in the duchy of Saxe-Meiningen; and it was liberally augmented by the present sovereign of Prussia upon the celebration of the jubilee of the "Confession of Augsburg" in 1830. Last year (1831) this endowment amounted to a capital of 1243 dollars (190*l.*), and two of the Reformer's descendants, John Nicholas, and John Ernest Luther, received what is termed "*Master's Stipends*," of thirty dollars each; the one upon his establishing himself as master box-maker, and the other on setting up as a master mason. The number of families possessing claims upon this fund is much increasing; eight young men of Lutheran name and descent are settled as master-tradesmen and heads of families, two are about to follow their example, and two more are expectant of the "Apprentice-Stipends."

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## ACKNOWLEDGMENTS.

### ST. JOHN'S CHAPEL.

The subscriber acknowledges the receipt of the following additional sums for the furnishing of a Room and the purchase of Theological works for the use of Beneficiaries at the General Seminary.

Rev. A. Searle $2, by Mrs. Graham 6, Mrs. Brooks 3, Mrs. Keeler 2, Cash 1, Mrs. Payne 1, Mrs. Pell 1, Mrs. Aycrigg 1, Miss Bancker 1, Miss Hall 1,—$19.

Present amount $125 50.

Also, the following works for the Student's Library.

H. Anthon—Biblia Sacra Castellionis, 4 vols.

Miss Stanford—Skinner's Truth and Order, Apostolical Fathers, Horsley on the Resurrection, Homilies, Simeon on the Holy Spirit, Hobart's State of the Departed, Life of Rev. Dr. Johnson, Portraiture of a Christian Gentleman, Watson's Apology, and Porteus' Evidences.

Miss Corré—Grotius de Veritate, Percy's Key, Wheatley on the Common Prayer, Burnet's Pastoral Care, Wilson's Parochialia, Festivals and Fasts, Sacra Privata, Christian Sacrifice, Hobart's Christian Manual, Clergyman's Companion, 2 vols., Beveridge's Private Thoughts, Companion for the Altar, Andrew's Devotions, Claude's Essay, Potter on Church Government, Chapman's Sermons, Beattie's Evidences, Taylor's Holy Living and Dying, 2 vols., Fowler on the Common Prayer.

H. ANTHON.

*January 30th,* 1833.

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### GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church, in the United States, has the pleasure to acknowledge the receipt of *Fifty Dollars*, remitted by the Rev. Dr. C. E. Gadsden, as the donation of Mrs. William Clarkson, of Charleston, South-Carolina, to be applied to the annual deficiency in the income of the Seminary.

EDWARD R. JONES, *Treasurer.*

*Jan.* 30, 1833.

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*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January* 31st, *from the following persons*, viz:—

Rev. J. Avery—Lilly, Wait & Co.—Samuel Colman—George, Latimer & Co—Charles Foote—Marshall & Brown—Rev. T. Chapman—Joshua Danforth—L. H. Young—James S. Wickham, *with remit.*—Stimpson & Clapp—Rev. F. H. Cuming—Darwin B. Mason—Rev. J. Gregg—Ambrose Ames, P. M.—Rev. Seneca G. Bragg—Salmon Hall, *with remit.*

## THE CHRISTIAN YEAR.

### THE PRESENTATION OF CHRIST IN THE TEMPLE.

When to the temple I repair,
Thy house, O God, the house of prayer,
Or ere thy white-robed priest
Invite his gather'd flock to raise
The voice of penitence and praise,
From holy hearts address'd;
Thy word employs my musing mind:
Nor other scene more apt I find
To lift the heavenward thought,
Than when the mother undefiled,
To grace thy courts, her first-born child
A blameless offering brought.

That mother undefiled I see
Present her blameless offering, free
From sinful spot or stain:
Best gift, that e'er by God was given
To man; best gift and worthiest heaven
By man return'd again.
My heart responds; and bids me haste
Before my God a body chaste
And spirit pure to lay;
And with whate'er of rich or good,
Thy love in bounty hath bestow'd,
That bounteous love repay.

Again I muse: and lo, appears
Simeon, that seer of many years,
That man devout and just:
His arms infold the Babe divine,
His lips avouch salvation's sign,
His long-expected trust.
Again responsive beats my heart;
It yearns to take the prophet's part,
To hymn the prophet's lay;
To bless thee for thy saving grace,
The glory of thine Israel's race,
The Gentiles' rising day.

Nor fail I then in order due
That widow'd prophetess to view,
By kindred zeal possess'd:
Though fourscore years and four had shed
Their hoary winters on her head,
They had not chill'd her breast.
And aye she warns me to resort
Unwearied to thy hallow'd court,
Thine own appointed place;
To serve my God by day, by night,
Observant of each holy rite,
And trust thy promised grace.

Thus musing on the train, who trod
On that high day the house of God,
I fan devotion's fire;
And cherish thoughts chastised and meek,
Love that would fain thy praises speak,
And zeal that would not tire:
And beg, that whom in thought I see
Presented in thy house to thee,
May bless this house of prayer;
While to the footstool of thy throne
My gifts I bring by Him alone
To be presented there.

Bp. Mant.

### PRELIMINARY NOTICE OF THE FESTIVAL.

The next festival, which the Church celebrates in commemoration of our blessed Redeemer, is that of his "Presentation in the Temple:" and as that event took place, according to the usual practice of the Jews, on the fortieth day after his birth, (the fortieth day, which was prescribed by the law for the purification of the mother, being also usually observed for the presentation of the child,) the period of this festival is appointed at the same distance from the festival of our Lord's Nativity.

The heading, prefixed to the Collect for this festival, notices, that at the time of the formation of our Liturgy it was "commonly called the Purification of Saint Mary the Virgin:" and so it continues to be called in our Calendar. By that name it is also described in the Romish Breviary, where it is made an occasion for invoking the blessed Virgin, and supplicating her to grant deliverance from bondage, the enlightening of the blind, the removal of every evil, and the procuring of every good, by her maternal influence over her Son. Our own Church, in her devotional provisions for the day, makes no mention of the Virgin: and in her judgment it should seem that the festival is more properly denominated "The Presentation of Christ in the Temple:" and with reason; for although the concurrence of the two events in point of fact may give cause for either denomination, the pre-eminence of the Son, on account of whom alone the mother herself is entitled to be commemorated at all, shows the evident propriety of the festival being distinguished by his name.

The *manner of celebrating* the festival in former times was the occasion of its being vulgarly called "Candlemas-day," *the feast of Candles*. * * * By Bishop Overall and Mr. Wheatly the practice of using lights on this day in churches and processions is said to have been in remembrance of our blessed Saviour's being this day declared by old Simeon to be "a light to lighten the Gentiles," as related in the Gospel for the day. This "bearing of candles on Candlemas-day" is recognised indeed in authentic documents of Henry the Eighth's reign, as "done in the memory of Christ, the spiritual light, whom Simeon did prophesy, as it is read in the Church that day."[*] The practice continued in England till the second year of King Edward the Sixth, when it was interdicted by a declaration of Archbishop Cranmer, issued by his Majesty's command with the advice of the Privy Council.[†]

The *origin* of this festival is not clearly ascertained. The institution of it has been ascribed to Justinian in or about the year 542 of the Christian era. But Mr. L'Estrange represents it as questionable, whether Justinian first instituted the festival, or established its œcumenical celebration, whereas perhaps it was before only provincial. The festival indeed appears to have been considerably older; the celebration of it being mentioned by Chrysostom as solemnized in his days.[‡] The name, under which he mentions it, is *hypapantè*, or, as sometimes written, *hypantè*, or *the meeting;* in allusion to the meeting of Simeon and Anna with our Lord on his presentation in the temple. By that name it seems to have been universally known in the Eastern Church.

### SCRIPTURAL NARRATIVE OF OUR LORD'S PRESENTATION IN THE TEMPLE.

They brought him to Jerusalem, to present him to the Lord.
*Luke* ii. 22.

The events, which are the subject of the twofold commemoration observed on this festival, are related in the 22d and two following verses of St. Luke's second chapter; and the additional circumstances occupy the sequel of that chapter, down to the 38th verse inclusive. The whole passage constitutes the Gospel for the day.

The purification of the mother and the presentation of the child originated in two provisions of "the law of Moses," or "the law of the Lord," as it is indifferently styled by the Evangelist: which provisions however were independent of each other.

The *law of presentation* was distinct from that of purification. When Almighty God delivered the Israelites from Egyptian bondage, he smote all the first-born in the land of Egyyt, but the first-born of the Israelites he exempted from that destruction. And that his people might always remember this benefit, he commanded in his law, that they should consecrate all their first-born to the Lord.

It was in obedience to this law that our blessed Lord was presented in the temple. Reasons similar to those, which have been assigned for the purification of the mother, may be assigned also for the presentation of her first-born Son: as, that he might set us an example in this, as in other particulars, of "fulfilling all righteousness;" that by submitting to the law he might "redeem them that were under the law;" that he might avoid all occasion of scandal with the Jews; and exhibit a pattern of meekness and lowliness to all men. And it may not be amiss to observe, that whereas Malachi had foretold, that "the Lord, whom the Israelites sought, the messenger of the new Covenant, whom they delighted in, should suddenly come to his temple;" and Haggai, that by the coming of Him, who was "the desire of all nations," "the glory of the latter temple should be greater than of the former;" his public presentation in the temple, where he was formally acknowledged for "the Lord's Christ," "a light to lighten the Gentiles" as well as "the consolation and salvation of Israel," was probably intended for the first and a signal fulfilment of those memorable prophecies, which were fulfilled also in other events of his wonderful life.

Indeed, as Bishop Taylor has remarked, "there was no public act about this holy child, but it was attended by something miraculous and extraordinary." A remark, which in the present instance is fully justified by the occurrences which accompanied his presentation, and which we now proceed to mention.

In Jerusalem were many persons at that time, expecting the coming of the Messiah, "waiting for the consolation" which his coming was to bestow upon the people of God, and "looking for redemption in Israel." Amongst these was a man named Simeon, an aged man, full of years, and no less full of religion and the love of God, and of an exact justice and sincere charity toward his neighbor, "just and devout," as the Evangelist briefly and emphatically describes him.—Waiting and anxious as he was for that salvation, which the Holy Scriptures had taught him to expect in the advent of Messiah, his faith and piety were rewarded by a special communication of divine light; and it had been "revealed unto him by the Holy Ghost, that he should not see death, until he had seen the Lord's Christ." The same Spirit, who had made to him this revelation, provided for its accomplishment, and conducted him to the temple at the same time that "the parents brought in the child Jesus, to do for him after the custom of the law." Then the good old man, being assured by the same Holy Spirit, under whose guidance he had come, of the identity of the child, "took him up in his arms and blessed God" in that hymn, which the Church [of England] has adopted for part of her evening devotions; and which is called the "Nunc dimittis," from the two first words of it in Latin, signifying, "Now lettest thou depart," or "Now thou dost let, or permit, me to depart," with allusion to the revelation which had been made to him that he should not depart out of this life, till he should have seen the Messiah; and with a thankful acknowledgment, that now the Lord was about to permit his departure to the grave in peace, forasmuch as his "eyes had now seen the salvation of the Lord, which he had prepared before the face of all people; a light to lighten the Gentiles, and the glory of his people Israel." We may observe by the way, that this expression does not import a prayer or a wish, as many persons probably suppose it to do, as if it were said, "Lord, now let thou," or "do thou now let, or permit, thy servant to depart in peace;" but it is, as already stated, an affirmative proposition, alleging that such permission was now given to him, "according to" the previous "word" or revelation of the Lord.

Whilst this welcome intelligence concerning "the consolation of Israel" was imparted to the aged Simeon, it was also given to a person of the other sex, "one Anna, a prophetess, a widow of a great age, even of about fourscore and four years;" who was constant in her attendance on the periodical services of the temple, and worshipped God with nightly and daily testimonies of devotion. She also came in at that instant: and having been informed concerning the child, whom she saw there, she also uttered her grateful acknowledgments for this completion of the divine promises; and afterward announced to those in Jerusalem, who "looked for the redemption" to be revealed in the then expected Messiah, the joyful tidings that the Messiah, the object of their expectations, was come.

Bishop Mant.

## PRACTICAL.

### "SETTLED UPON THE LEES."

When the Jews wished wine to become clear, they did not change it from one vessel into another, but let it remain still and quiet upon its lees or grounds. Hence settling on the lees came to mean, by a figure, the remaining quiet and at ease. Thus Jeremiah says of Moab—"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel." That is, this people has not been subject to changes and calamities, "neither hath he gone into captivity, therefore his taste remaineth in him," i. e. he has not repented and forsaken his old sins, "and his scent is not changed," his evil dispositions are not removed. Now, by the light of this passage, we may discover what is meant, when it is said, in the text, of some of the people of Jerusalem, that they were settled on the lees. They were persons who had experienced uninterrupted prosperity and ease, and had not made the proper improvement of their privileges. They had abused the merciful indulgence of God. They thought themselves secure in their present possessions, and, in their enjoyment of His gifts, they did not regard the Giver of all good things.

Are there none of us of whom it may be said, with equal truth, that we are settled upon the lees? Have none of us been so long favored by the indulgence of God that we have almost ceased to acknowledge Him as the author of blessings which have been so continually bestowed? If we do return Him thanks, are not our manner and our spirit rather those of the indistinct and heartless whisper of the grace of a common meal, than of the pious ejaculation, the fervent praise, the glad thanksgiving, from the heart overflowing with devotion?—Ah! my friends! we do not thank God sufficiently—we do not *feel* sufficiently thankful to Him for His continued daily and hourly blessings. Why, we are some of us kept in the enjoyment of the luxuries, all of us in the enjoyment of the necessaries, of life; nay, all of us in the possession of life itself—by His bounty alone! Some before me have been at ease from their youth. They have never been called to mourn for the loss of dear relative or friend! They have never been stretched, themselves, upon the bed of suffering! Some have never shed a tear, except of petulant sorrow! Yet how have we acknowledged God for such kindness? Have we given Him our hearts? Have we given Him ourselves? In the devout spirit of that prayer, which the Church appoints to be used in the time of prevailing sickness by those who, like ourselves, are mercifully spared, do we "offer unto God's fatherly goodness, ourselves, our souls and bodies, which He has delivered—to be a living sacrifice unto Him, always praising and magnifying His mercies in the midst of His Church, through Jesus Christ our Lord?"—Or are we, even now, while the judgments of God are visibly abroad,—thoughtless of them—regardless of the author of these dreadful visitations—careless, thankless, and still spiritually indolent—"settled upon the lees?"

O let us beware how we thus tempt God!—When He sees that the effect of our having been thus at ease from our youth, and of our having heard of public fasts and of national humiliations only as matter of past history, is only that our taste remains and our scent is not changed—i. e. that our natural corruptions are left unsubdued, and that our carelessness, and thoughtlessness, and neglect of prayer, of confession, and of acknowledgment of God, could not be greater, if we did not believe in His existence:—When He sees that the effect of our having been indulged in prosperity and health and quiet is this settling upon the lees—How justly may He shake us up and disturb us, and bring upon us persecution and captivity, pestilence and famine and adversity and misery! How justly may He empty us from vessel to vessel,—subject us, that is, to such calamitous changes as may make our state cloudy, and may force us to acknowledge Him even though it be in the time of justice, and then too late to cry for mercy. O then, entreat, that the grace may be given you to "turn unto God with timely repentance, and thus to obtain, through the merits of your Saviour, that pardon to-day, which to-morrow it may be too late to seek for."—Archdeacon Wix.

### THE DIVINE INSPECTION.

O, my friends! this God, whose judgments are so terrible, is always present. We have an eye above us to which our most retired actions,—those done in the darkness of night and in the privacy of the secret chamber, are open—we have over us one who can discern the very thoughts and imaginations of the heart. Let us take heed, then, to our hearts, to our lips, and to our ways!

That improper thought which *you* whispered with intention of seduction, into the ear of one too ready to listen to it—was heard by the God of purity! That action of uncleanness by which *you* polluted that body which should be the temple of the Holy Spirit, was seen by God!—That dishonest advantage which *you* took of your neighbor;—that falsehood of which no earthly being can convict *you*, are known to Him. All you think, or say, or do, is known to God. The most trifling word, and work and thought, will make an item, too, in your account at the day of judgment. When the Lord comes He will both bring to light the hidden things of darkness and will make manifest the counsels of the hearts: Every man's work shall be made manifest, for that day shall discover it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. (1 Cor. iv. 5, iii. 13.)

Archdeacon Wix.

### THOUGHTS ON YOUNG CONVERTS.

But *disappointments* sometimes come to the young convert from another, and far more painful source. The wounds which he receives from the world, he had some reason to expect, and when first the smart of the infliction is over he remembers that "those that will live godly in Christ Jesus, *shall* suffer persecution." But those which sometimes come to him from his Christian brethren, bring with them all the aggravation of distressing surprise. This he is apt to feel "the unkindest cut of all;" and in this case he has no balm at hand to assuage its painfulness. He had expected to find in each professor of the same faith with himself, the indulgent tenderness of an elder brother's love: and such will indeed be his general experience, for Christian affection is not the fiction of priestcraft, but that "mysterious cement of the soul," which God himself has appointed, to bind in indissoluble union, all the contrarieties of mind and character assembled in the Christian body. Yet partial exceptions do sometimes occur, and these bear with painful force upon the tender sensibilities of the young convert. In the Christian Church, many are to be found who have long since departed from their first love; whose course has been retrograde instead of progressive; yet in the general they have preserved much of the external decencies of religion; much of the form of godliness, even while its vital energy is constantly languishing toward extinction. Such persons often feel themselves reproached by the ardent affections and zealous activity of the young convert: they look askance upon him and all his undertakings; misconstrue his honest intentions, deride his warm-hearted blunders, and throw the whole weight of their influence into the scale of popular disapprobation.

These are not those smitings of the righteous which may be esteemed "a kindness, an excellent oil."

Thus in a loose and general way, we have endeavored to sketch a few of the dangers and distresses which beset the path of the young convert. Yet when all these are brought to view, again we repeat, Happy spirit "whose God is the Lord," and who is enabled to appropriate this truth with the most intense enjoyment!

Great as are his perils, the provision for his escape from them abundantly exceeds them: his sorrows are poignant, but his joys far excel the faint conceptions of dull indifference.

We trust that the tendency of our reflections may not prove discouraging; it has been our object to warn, not to intimidate; and in doing this, we have endeavored to imitate the example of Him who never deceived his followers by a painted picture of felicity, but taught them that the way which they were bound to travel was narrow, and heavy the cross which they must bear along it.—*Christian Index.*

### SCRIPTURE ILLUSTRATIONS OF FEMALE CHARACTER.

The manner in which woman is noticed in the practical parts of Scripture, accords with the place she is allowed to hold in the Christian economy. The precepts which are to regulate female conduct are equally precise with those which apply to the other sex, and the examples equally instructive.

We cannot, indeed, but be peculiarly struck with the natural and appropriate, as well as beautiful delineation of female character, in Scripture. No point is overcharged,—no virtue exaggerated. The portrait is the more affecting because it is so like. It is the gentle, tender, and feeling woman whom we meet with in real life; and though the sublime situations in which she is placed, as well as the language and imagery of Scripture, invest the heroine of the Bible with a peculiar charm; she is not so highly raised above ordinary circumstances, as not to provoke our sympathy, and invite our imitation.

On this account the illustrations of the sacred volume are of the highest value. The female Christian, who is familiar with them, needs few other models. Beside the chasteness and simplicity which characterize these examples, there is a detail about them which is not only graphically true, but practically instructive. It is not merely by their prophetic visions, or inspired songs, that we are made acquainted with the female worthies of the ancient Church; we converse with them in their homes; we see them in the discharge of family and social functions; and we find, in general, that those who were the most highly honored by Divine favor, were the most blameless and amiable, according to our ideas of female excellence.

The Bible might, therefore, be recommended, were it only for its moral illustrations; and those who think lightly of its mysteries are often not without appreciation of its value in this point of view. But mutilation, whilst it robs the Christian system of its beauty, spoils its effect. There is no part independent of another; take it in its perfect gradation, the harmony is complete; but the abstraction of a single principle cannot be without prejudice to the whole.

*Woman in her Social and Domestic Character.*

### THE IMPORTANCE OF RELIGION TO WOMAN.

A woman's virtues must be genuine, they are to expand, not in the sunshine, but in the shade. And, therefore, they need some vital principle to supply the place of foreign excitement. Religion is this influence,—this germ of every grace, this sap which finds its way through every fibre, and emits the fairest blossoms without the aid of artificial heat.

The pious woman courts retirement. She seeks not the inertness of quietism, but the calmness and regularity of domestic duty. And though she may sometimes be called to less congenial scenes, and she will neither refuse the summons, nor show a peevish reluctance to obey it; yet her taste is *home!* for there she feels she is most useful, most happy, and has most communion with her God.

And it is the domesticating tendency of religion that especially prepossesses men in its favor, and makes them, even if indifferent to it themselves, desire it, at least, in their nearest female connexion. They can securely confide in one, who is under its sober influence, and whose duties and pleasures lie within the same sphere. They feel no jealousy of a sentiment, which, however intense, interferes with no legitimate affection; but which makes a woman more tender, more considerate, and more sympathizing than the most ardent passion of romance would do, or the most studied polish of the world.

But her piety must be sterling. It must be no latent form of a still restless ambition, that has exchanged the glitter of fashion for the tinsel of profession; that still finds its pleasure in a crowd; and, weary of the turmoil of the world, seeks some new and more exciting stimulus. This may indeed pass current for piety; and as it borrows from religion its lustre, so does it often recompense it with the tarnish of its faults. But that sentiment is ever suspicious that leads a woman from home, rather than to it; that prefers extraneous to domestic duty; that takes her to the *conversazione* rather than to her chamber; *to her confidant rather than to* God.

On the contrary, what more beautiful picture is there than that of the religious and retiring woman, who is struggling, perhaps, with domestic trial, and standing, perhaps, alone in sentiment and in duty? Her path is one of difficulty, but she neither makes her trials a theme of gossipping complaints, nor avails herself of the faults of others to excite pity for herself. And, if want of congeniality in those most near to her is her sore burden,—if even opposition is the appointed exercise of her faith,—she neither seeks notoriety by the cry of persecution; nor looks to the applause of others as a compensation for her trials at home.—*Ib.*

### DEFECTS.

Religious gossip is quite as bad as any other. It can be by no means edifying, to be perpetually discussing the spiritual state of others, and giving our opinion on their progress. We can scarcely indulge in any such comments without being, in some degree, censorious; and it would always do us much more good quietly to examine our own hearts, than to interfere with the conduct or consciences of those around us. Yet this is a propensity in which, it must be allowed, we are all occasionally apt to indulge.—*Ib.*

## DEVOTIONAL.

### THE LOVE OF GOD.

All love of other things doth pinch and contract the heart, for they are all narrower than itself. It is framed to that wideness in its first creation, capable of enjoying God, though not of a full comprehending of him. Therefore all other things gather it in, and straiten it from its natural size; only the love of God stretches and dilates it. He is large enough for it, yea, in its fullest enlargements, it is infinitely too narrow for him. Do not all find it, if they will ask themselves, that in all other loves and pursuits in this world, there is still somewhat that pinches? The soul is not at its full size; but as a foot in a strait shoe, is somewhere bound and pained, and cannot go freely, much less run, though another, who looks on, cannot tell where, yet each one feels it. But when the soul is set free from these narrow things, and is raised to the love of God, then it is at ease and at large, and hath room enough; it is both elevated and dilated. And this word[*] signifies a *high-raised* soul, and is sometimes taken for proud and haughty; but there is a greatness and height of spirit in the love of God and union with him that doth not vainly swell and lift it up, but with the deepest humility joins the highest and truest magnanimity. It sets the soul, above the snares that lie here below, in which most men creep and are entangled, in that *way of life* which *is on high to the just*, as Solomon speaks.

Good reason had David to join these together, and to desire the one as the spring and cause of the other; an enlarged heart that he may *run the way of* God's *commandments*.

Sensible joys and consolations in God do encourage and enlarge the heart; but these are not so general to all, nor so constant to any. Love is the abounding fixed spring of ready obedience, and will make the heart cheerful in serving God, even without those felt comforts, when he is pleased to deny or withdraw them.

Archbishop Leighton.

[*] A heart *enlarged*.

### AN ENLARGED HEART:

Implies:—

*Constancy.*—A narrow, enthralled heart, fettered with the love of lower things, and cleaving to some particular sins, or but some one, and that in secret, may keep foot awhile in the way of God's commandments, in some steps of them; but it must give up quickly; it is not able to run on to the end of the goal. But a heart that hath laid aside every weight, and the most close-cleaving and besetting sin, hath stripped itself of all that may fetter or entangle it; it runs and runs on, without fainting or wearying; it is at large; hath nothing that pains it in the race.

*Activity.*—Not only holding on, but running, which is a swift nimble race. It stands not bargaining and disputing, but once knowing God's mind, there is no question or demur. *I made haste and delayed not*, as in this psalm the word is, did not stay upon the why and wherefore. He stood not to reason the matter, but ran on, and his love enlarging the heart, makes it abundant in the work of the Lord, quick and active, despatching much in a little time.

*Alacrity.*—All is done with cheerfulness, so no other constraint is needful, where this overpowering sweet constraint of love is. *I will run*, not be hauled and drawn as by force, but *skip and leap;* as the evangelic promise is, that the *lame shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.* The spouse desires her beloved *to hasten as a roe and hind on the mountains of spices;* and she doth so, and each faithful soul runs toward him, to meet him in his way.

It is a sad heaviness to do any thing as in obedience to God, while the heart is straitened, not enlarged toward him by divine love; but that once taking possession and enlarging the heart, that inward principle of obedience makes the outward obedience sweet; it is then a natural motion. Indeed the soul runs in the way of God, as the sun in its course, which finds no difficulty, being naturally fitted and carried to that motion; he *goeth forth as a bridegroom, and rejoiceth as a strong man to run a race.—Ib.*

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